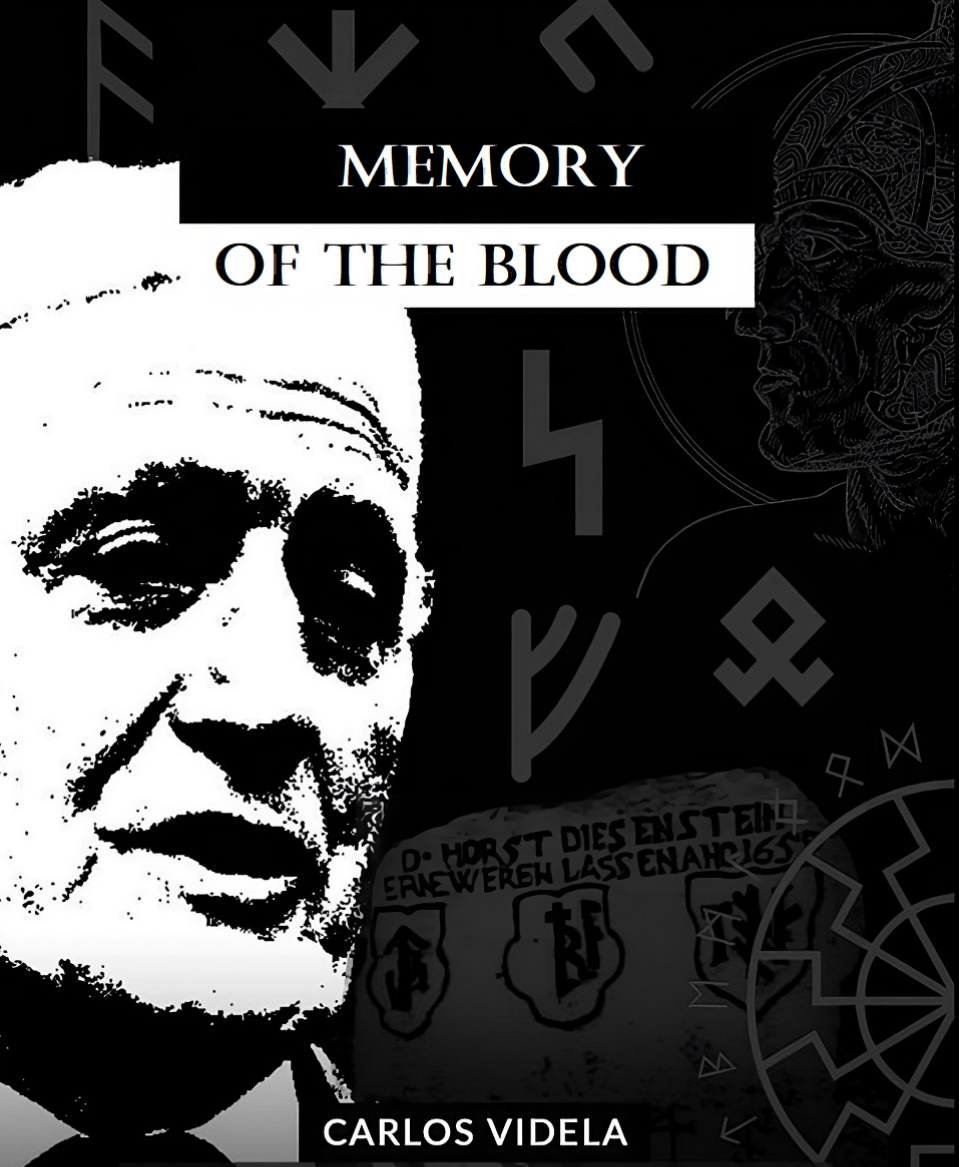
MEMORY OF THE BLOOD



CARLOS VIDELA

From the hidden origins of Nazism to
Miguel Serrano and the renewal of the heroic myth

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CARLOS VIDELA

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INTRODUCTION

During 2017, the centenary of Miguel Serrano's birth was celebrated. Public and private events as well as articles in important newspapers were part of the unavoidable remembrance. And incredibly for such a controversial figure, the general tone of the critics was quite positive, fully recognizing his intellectual and literary category.

Miguel Serrano's work has a quality and, moreover, a depth rarely seen in national literature. His complete work was the proposal of a highly philosophical and poetic vision of the world. In addition, he had the particularity of creating a heroic myth which has managed to enter the mythological cycle of the West, being this fact in itself surprising and very little meditated by his admirers and researchers. In this myth the old Germanic legends cohabited with the American legends, both united by common archetypes.

Miguel Serrano gave a new face to the old archetypes, the gods of antiquity. Myths need to be constantly renewed in order to keep their cultural function alive, because the old narratives tend to wear out over time and the characters and events gradually become distant and anachronistic. In a complex syncretism of beliefs, ancient legends and recent events, Serrano managed to give life to the ancestral gods that were beginning to be forgotten by new generations abstracted from the power of myth.

There are no other experiences in the last century where a mythological renovation has taken place. For that it is necessary to be able to penetrate the secret of the archetypes, to go beyond their appearances and give them a new face by means of a highly symbolic and poetic language. Few have that capacity and dedication. Miguel Serrano was undoubtedly a

modern troubadour.

This renewal of the heroic myth was not an occurrence of Serrano. It was rather the experience itself, the product of the Chilean poet's encounter with the surrounding archetypes in the Chile of his time. But it was also the drama of the Second World War and especially the heroism of the Hitlerist Reich that moved the Chilean writer's soul. In this sense, the renewal of Serrano's heroic cycle was based on the archetypal saga of National Socialism. This could be shocking or reprehensible to many, but what is certain is that the result of this renovating effort was highly suggestive, transfiguring and certainly well achieved.

Miguel Serrano's mythological tale is appealing and disturbing. The archetypal figures unfold in a natural way, giving his narrative the characteristic of a true modern myth. But unlike a writer like Tolkien, even Wagner himself, who managed to vivify the ancient mythological figures within fiction, Serrano managed to take historical events and clothe them with the ancient archetypes of the heroic cycle. In this way, like the ancient Scandinavian bards who sang the glories of their kings and warriors in mythological songs where men cohabited with the gods, Serrano succeeded in creating a mythology of universal character where Hitler, the armies of the Reich, his personal experiences and the polar destiny of Chile were all wrapped in the suggestive archetypal narratives of the unconscious. There is no precedent for anyone else to have achieved that today.

NATIONAL SOCIALIST DOCTRINE AND MYSTICISM

The roar of the Battle of Berlin had not yet died down when National Socialism and its leader Adolf Hitler were on their way to becoming myth and legend. National Socialism was not just another political idea, but also a popular movement that always maintained a halo capable of producing unfathomable emotions in the human soul, a feeling that was magnified with the physical disappearance of the Reich.

It was under this dynamic of the events that figures such as Miguel Serrano and Savitri Devi, without any relation between them, living in totally different places of the planet, were moved and impacted by the pseudo-mythological drama of National Socialism, assuming the task of carrying out a kind of revaluation of the spiritual halo that surrounded that true "Twilight of the Gods".

This effort was carried out without adhering to the doctrine of National Socialism. It was not Nazi politics that interested Serrano, much less the renewal of ideology through parties or contingent groupings. The creation of this myth was through the symbolic, the poetic, what remained in the unconscious, what had reached the collective soul as the memory of a past time. They were the images of the ceremonies, the banners, the Nazi symbology, the scarce cultural vestiges and the dozen of surviving texts, some of them apocryphal, most of them belonging to an initial stage of ideological elaboration, which was presented as the raw material for the elaboration of the myth.

MYSTICISM AND ACTION

Edwige Thibaut, in her book "The SS Order. Ethics and

Ideology of the Black Order", reports that in the face of the strong insistence on biologist, evolutionist and raciologist themes, at the time of forming the National Socialist elites, the evident weariness in the cadets forced the ideological instructors to qualify and introduce cultural, philosophical and historical arguments to the tedious courses of biopolitics given in the instruction centers, in order to provoke a synthesis in the fundamental aspects of the so-called natural laws and those of cultural order, especially the old Germanic tradition. This process meant the great spiritual and cultural renewal of National Socialism, which would finally be recognized through a Nazi mysticism, an approach to the doctrines that would characterize this political movement but from a symbolic, mythical plane, proper to the contents of the spirit. And it is precisely this thread through which Serrano developed his mythical narrative.

However, it should be clarified that the meaning of the word mysticism, on the one hand, can be understood as the abandonment of the ego with the aim of "melting" into a supra-personal reality. This dissolution of the personality through techniques such as prayer, contemplation or asceticism, seeks the union of man with God, the universe or any other idea of totality. In this religious sense, mysticism is the annulment of man. But on the other hand, there is another conception of mysticism which is just the opposite. Philosophical or idealistic mysticism seeks the reaffirmation of the individual. Mysticism in this sense is an inner - and therefore spiritual - guide of man that unites his rational, instinctive and volitional determination towards concrete objectives. National Socialism did indeed have a current close to mystical idealism - a warlike one at that - although it must be categorically pointed out that these currents were not the most important, nor were they the official ones during the years of the Nazi Reich. All in all, Nazi mysticism was an extension of its biological worldview.

Man has always had an innate tendency to an initial approach to the most diverse subjects from a simple, almost unconscious, one might say pre-rational perspective. In this sense, images, symbols and slogans are highly effective. Only gradually is the mental capacity capable of integrating complex ideas through elaborate texts and narratives. In the end it is always small elites of men who are able to have absolute clarity of a set of doctrines.

National Socialism transmitted its worldview in the three ways described above. First, it explored this "pre-rational" path by means of ideological communication at the symbolic level, which was structured and based on the symbols most characteristic of Germanic identity, those ideograms, signs and ideas that had somehow remained outside Roman and Christian influence. They were intended to reach the depths of the Germanic soul, to revive the old popular memory that still preserved the memories of that rural authenticity, of popular religiosity, of natural life. For National Socialism, in that tradition were hidden cultural treasures related to the importance of blood, violent selection and heroic values, all fundamental pieces in the deepest objectives of Nazism. After that, it spread its Cosmovision, its vision of the world, by means of a wide cultural diffusion, as well as by means of complex texts and doctrinal courses.

The use by Nazism of symbols as a first symbolic approach with its adherents was certainly important and had two main causes; the success of this type of ideological communication when used by Mussolini in his fascist mysticism and in the spectacle of his political cult during the decade of the twenties, and, also, the influence of certain groups inserted in the syncretism of forces with which National Socialism was formed.

Part of the group that gave rise to the Nazi worldview came

from circles fully imbued in a process of revaluation of the Germanic past and its pagan culture. Ancient Germanic symbols such as the runes, or the ideographic cultural expressions of the great Indo-European branch such as the swastika or the solar wheel, as well as old sagas and the echo of pagan gods, were present in the initial breeding ground of National Socialism as a way of revalorizing a cultural past exclusive to Germanic uniqueness.

But all this symbolism and the rescue of myths and traditions were used within the margins of the biological worldview, so they never rose with a life of their own as a way of presenting an ideological alternative parallel to the evolutionist one.

The Nazi mysticism was therefore a derivative of the Cosmovision, and to the extent that it did not alter its basic principles, it was maintained as a contribution to the dissemination of ideas. And when some reached the point of "intoxicating" themselves with mythology and symbolism, going out of the canons of the official ideology, the Nazi response was forceful. They were immediately separated from the cadres of National Socialism to be considered "enemies of the Cosmovision".

The Nazi Reich developed a highly scientific culture in which knowledge of the principles of heredity had the imperative to transcend the narrow confines of the laboratory and thus make its way into society, so that it could act as an effective power to quell counter-selective effects.

To this end, educational campaigns aimed at disseminating the "law of inheritance" were established, as well as a broad doctrinaire instruction of biological dyes was promoted in all the organizations of the Movement. This cultural diffusion was called "Victory of the Thought of the Laws of Life".

Parallel to this scientific deployment, the development of the arts acquired an enormous importance, so typical of German romanticism. Through music, artistic expressions, history, philosophy and so many other disciplines, the ideas and foundations of the racial and heroic values of National Socialism were made known. Thus, the monumentality present in art immediately became an analogy of the greatness of the people and the strength of their blood. Under the same orientation, the concrete figures, the naked bodies and the beauty of the racial ideal showed the objectives of the selective and hereditary policies emanating from the Cosmovision.

The historical remembrance of the great deeds of the past, of the highest degrees of scientific, artistic and thought creativity, served as signs of the vitality and constant progress on which the preservation of the peoples depended. National Socialism devoted a great deal of resources to the propagation of this world view through cultural means. It was a question of inserting National Socialist values through the feeling and emotion produced in the spirit by the art and culture of the Third Reich.

NATIONAL SOCIALIST WORLDVIEW

The National Socialist worldview was the consequence of an effort to place man within a universal context, embedded in the world, deeply tied to the earth and nature.

This conceptual framework, this vision of the world, was based on the so-called "Laws of Life", laws that in themselves chose to leave aside all kinds of abstractions in order to privilege those fundamentals that governed both the simplest organisms of the earth and those of greater complexity, as was the case of man. This was intended to achieve an increase in biological value and, as a derivative, progress in social welfare.

The main law of life on which the National Socialist worldview gravitated was the "law of struggle" (Kampfgesetz), the motivating principle of all existence and the essence of all beings. From this emanated other laws of this worldview, such as the "law of selection" (Gesetz der Auslese), the "law of fertility" (Gesetz der Fruchtbarkeit) and the "law of inheritance" (Gesetz des Vererbung), precepts that would allow the physiological development required for the increase of value in nature.

In short, the National Socialist worldview assimilated all existence as a great struggle, tensions that unfolded in a world full of infinite outcomes and that forced beings to adapt to the ever-changing conditions of the environment. This was endorsed in the SS guide manuals, where struggle stood out as the first law of the new worldview. From this mandate the entire National Socialist policy was elaborated.

Courage and self-improvement were born of struggle. "We see struggle as an irrefutable law of life, because only in the eternal struggle is the condition of every selection, of every elite and vigorous people. Only in the struggle is born the great. Struggle formed the Germanic man. Struggle accompanies his whole essence. He fights with himself, he fights with destiny, he fights with the hostile environment. In hard fights he dominates destiny and fights for his people united with nature and, therefore, with a divine way of life. Struggle is the divine law to form and educate" [SS-Hauptamt. Manuscripts for the Teaching of the Troop Worldview].

This "law of struggle" constantly produced winners and losers, where the former obtained ample advantages for their preservation, progress and, many times, also for their reproduction, generating a propensity to transfer heritable characteristics that facilitated adaptation. This mechanism was

called "law of selection".

The key to Nazi thinking was to have understood that the selection process created the groups of organisms, species and races, and not the other way around.

Race was understood as a derivative of selection, while evolutionary improvement and organic development and, indeed, psychic and social improvement, was a consequence of selection itself.

For Nazism, the selective processes were more important than the race itself, which after all, always had to be renewing and changing to adapt.

The myth of the static, pure race did not really exist in the biological worldview of National Socialism.

Meanwhile, the "law of fertility" was a prerequisite for the development of the law of selection, since the more hereditary characteristics were capable of combining in the dynamic evolution of the environment, submitting themselves to selection by means of struggle, the greater was their value. Under this premise, no one was to be subtracted from the instance of having as many children as possible, since from all this game of trial and error came the selection of superior men capable of leading the struggle and preservation of the people.

This transfer of superior - or better adapted - heritable characteristics was carried out under the hegemony of the "law of inheritance", a dynamic that would transmit the heritable characteristics necessary to win in the struggle for existence. Knowledge of the law of inheritance made it possible to anticipate the results of the biological configuration of the offspring, making it possible to orient procreation towards evolutionary improvement objectives.

It was thus that National Socialism devoted itself entirely to the development and implementation of these laws; that was its fighting, political and cultural motivation.

The main instruction manuals of the Cosmovision, those texts exclusively for leaders and conductors, especially those edited by the "SS-Head Office" (SS-Hauptamt), were explicit in this aim. "The sequence of events in nature is subject to immutable laws. The human mind has been able to gain insight into many natural laws. Within the laws of nature stand out in a special place the laws of life. Man must respect and follow them. The peoples and races that believe they are capable of disregarding them fall into degeneration and decadence. Examples of laws of life: law of struggle, law of fertility, law of selection, etc." [SS-Hauptamt. NS Dictionary].

For the Nazi ideology, the present time lived a worrying dissociation with natural laws, reaffirming the notion that in case of persisting in that sense, characteristics that had nothing to do with selection processes would be privileged, leading humanity to its extinction and "the planet earth to wander uninhabited again through the universe", as Hitler ventured in his book "My Struggle".

Modern ideologies such as liberalism, egalitarianism or marxist socialism were for the National Socialist worldview ideologies of extinction and death, ideologies that absolutely disavowed man's natural inheritance.

NATIONAL SOCIALIST POLITICS

From the National Socialist worldview derived doctrines and concrete policies that were planned at the behest of the Party and the political bodies of the State, perhaps the most important being Rassenpolitik or Racial Policy.

From this policy, the main doctrine that was established as ideological dogma was the inequality of human groups, a difference produced as a consequence of the inherent evolutionary divergence that posed the determinism in the evolution of peoples and nations.

From this ideological dogma arose the need to create state institutes of selection and regulations for the choice of mates, in order to ensure, protect and increase the positive inheritable characteristics in the struggle for existence.

Thus everything in the Nazi Reich revolved around the selection of the best conditioned inheritable characteristics. Belief in this doctrine would allow the development of inventive genius and fighting will to take hold.

As a result, by placing so much importance on selective processes, as many citizens as possible were needed, and National Socialism implemented specific plans to increase the low birth rates.

Huge sums of public money were spent to stimulate young marriages and procreation knowing in advance that the fruits of these policies would only be reflected in the decades to come. In the eyes of Nazism, policies aimed at creating heritable genetic value were more lasting and fundamental than those aimed at supposed improvement based on non-heritable factors.

Physical development through sport and healthy nutrition or the accumulation of intellectual knowledge through rigorous education were not characteristics capable by themselves of perpetuating themselves in a community since they could not be passed on by genetic inheritance. Racial policy was in the eyes of Nazism the basis for the cultural development and progress of peoples.

From the foundation of the Cosmovision arose at the same time other public policies, such as the social policy that was essentially oriented to the creation of the ethno- national community (Volksgemeinschaft): a society without class distinctions at the time of participation and leadership in the historical development.

Thus the community was ordered under the principle of hierarchical authority in charge of the leaders of the people, and whose guiding principle was the Führerprinzip or Leader Principle. Precisely in them was reflected the policy of selection, the great majority of these young leaders being drawn from all regions and social conditions of the Reich. These leaders were given great responsibilities, being endowed with full powers and responsibility to perform tasks as independently as possible.

The driving principle created an elite with a strong sense of autonomy, a body that rejected the old oligarchic and bureaucratic imperial order. These popular leaders and conductors acted under the principle of the "law of struggle" so they were educated in strict values of the heroic ethos.

Following the biological Cosmovision, in constitutional matters National Socialism was determined to put an end to the concept of the Nation State and the Rule of Law (Rechtsstaat), concepts of a Westphalian nationalism which National Socialism sought to overcome. For Nazism the new social political structure did not fit into the narrow margins of the abstract legal order structure of the nation state, but into the biological element. Thus was born the geopolitical idea of the "Germanic Reich" and later the "Europe of the Brother Homelands", a new European order based on the blood union of the peoples of Europe.

Political Economy, meanwhile, was understood as a derivative

of the Cosmovision and therefore as a science in charge of administering natural wealth and human biological value. In the Nazi Cosmovision all economic capital came from biologism and not from factors external to human will such as the gold standard or variables such as income, employment, balance of payments or price behavior. For National Socialism, a healthy and abundant economy should have as its capital or foundation the qualitative aspects that selection preserved in superior individuals. Thus was born the "Labor Standard" theory of National Socialism, according to which gold did not serve as a catalyst for investment and economic growth, but rather depended on human will. The latter determined the National Socialist struggle against international finance and lending capital.

Other policies developed in the Nazi Reich were oriented to dignify the peasantry due to its great amount of healthy population and unlinked to the contra-selective processes of urban life. Also important were the policies oriented to assure the Living Space of the community and in general everything that aimed to follow the eternal laws of life proper of the National Socialist Cosmovision.

NATIONAL SOCIALIST CULTURE

The Laws of Life, especially the laws of struggle, selection and inheritance, determined a whole culture of values related to heroism, will, honor and loyalty, which went hand in hand with the selection of the best, industriousness, abnegation, hereditary health and fertility. This ethic was characteristic of men and women, elders and children, each applying these values in their own fields of action. Liberal, bourgeois, marxist-socialist, egalitarian and capitalist values were categorically rejected as counter-selective.

National Socialist culture was the embodiment of all human feelings derived from the Cosmovision and its values, its ethics and morals. That is why the cultural production was not individualistic but was the reflection of a communitarian movement, of a revolution of ideas at national level. The Nazi Cosmovision was especially popular, not a set of vital laws for individual use. To realize the selective processes and evolutionary improvement, the total participation of the nation was necessary.

In this struggle for biological-evolutionary revitalization, it was of great importance to recover and deepen the scientific knowledge that would later be disseminated to the entire population.

To this end, the Nazi Reich developed a highly scientific culture in which the knowledge of the principles of heredity had the imperative to transcend the narrow confines of the laboratory and make its way into society, so that it could act as an effective power to quell harmful counter-selective effects.

To this end, educational campaigns aimed at disseminating the "law of inheritance" were established, as well as a broad doctrinal instruction with biological overtones was promoted in all the organizations of the Movement. This cultural dissemination was called "Victory of the Thought of the Laws of Life" (Sieg des Lebensgesetzlichen denken).

The historical remembrance of the great deeds of the past, of the highest degrees of scientific, artistic and thought creativity, served as signs of the vitality and constant progress on which the preservation of the peoples depended. National Socialism devoted a great deal of resources to the propagation of this world view through cultural means. It was a question of inserting National Socialist values through the feeling and emotion produced by musical

compositions, films, public spaces, fine arts and, in general, any artistic work that stirred the spirit towards the objectives of the new German Reich.

THE POWER OF MYTH

Along with the development of state policies and cultural and scientific dissemination, the generation of a narrative of mythical order was added to the purpose of transferring the National Socialist Cosmovision to the German folk.

Hitler had noted and praised the use of myth as a form of politics in the spectacular liturgy of Mussolini's fascism. The great demonstrations, the symbols everywhere, flags dancing to the step of great choreographies, and, by the way, all the mythology of the fascist political and secular religion, had mobilized the Italian soul, to which the Germanic Führer intended from the beginning to do the same in Germany.

This did not mean making National Socialism a new religion - something expressly rejected by Hitler and Nazi dogma, but was an attempt to endow the psychic structure of the Folk with a broad and genuine symbolic language that would be consistent with the contents of the Cosmovision.

Jacques de Mahieu, anthropologist, researcher, politician and veteran of the Waffen SS, in his enlightening talk that has been recorded on video under the title "Europe and National Socialism", gives an account of the importance of the myth for the dissemination of Nazi doctrine. In years when many citizens did not have access to doctrinal books or magazines, or simply did not have the time or the capacity to assimilate the ideological guidelines, the essence and the spirit that was breathed in the mass rallies allowed them to access the collective spirit that Nazism tried to spread in the culture.

Even before Mussolini, George Sorel, a French national syndicalist politician, was among the first to understand the power of myth in revolutionary processes. Faced with the lack of mobilization of the European proletariat under the materialist ideas of scientific Marxism, Sorel endowed revolutionary theory with a strong dose of Nietzschean heroism. From that moment on all national-revolutionary forces would use myth and mysticism as a way of transmitting their ideological contents.

Through the heroic myth millions of individuals in Europe and the world reached an unequaled will to action that ideas devoid of spiritual aura had not been able to produce until then. The mysticism emanating from myths and doctrines was affirmed in the conviction and the call to action, appealing in passing to a will founded in the soul, in emotion, in the exaltation of the vital instances of being.

Political mysticism was the way to reach the deepest depths of the Germanic soul; the emotional was appealed to in order to communicate the ideas-force without the need to incur in endless hours of ideological instruction. All this mythical-heroic tension turned many workers and laborers to forget Marxist theories, to seek revolution through nationalist movements based on principles such as identity, race, honor, sacrifice, nationalist comradeship and warrior heroism.

MYSTIQUE OF BLOOD AND SOIL

For de Mahieu, who was a friend of Miguel Serrano, the main myth of National Socialism was the so-called "Myth of Blood and Soil", a philosophy of nature that inserted the human being in its natural framework, this being the basis for the volitional principle of action. "The myth is not a story, it is a formula that represents a whole complex of images and ideas. When we speak of the Myth of Blood, it is not to say that blood has no

importance, on the contrary, it is to say that blood and race are a fundamental element of our individual and collective being and that therefore we have to reencounter that (element) in order to be ourselves. Blood represented the inheritance of the race and the progress made over time. The soil in so far as it was the representation of the cosmic framework of which we are part and from which we have emerged"> [Jacques de Mahieu. Europe and National Socialism].

The first part of this myth, "The Soil," represented the laws of nature to which man owed his existence, an order regarded by National Socialism as a divine creation. It was for this reason that the focus of Nazi spirituality was rooted in the world. Its transcendental quest was aimed at encountering the God of life and the laws of nature. These laws of life were often celebrated by means of ceremonies - alive in the rural tradition - that spoke of nature and its cycles. In Nazi ideology the mysteries of nature, the poetic and mythical inspiration resulting from the blessings of the natural order, were never understood as magical acts revealing powers from beyond, let alone as the foundation of a new religion, but as analogies of man's belonging to the natural order and his obligation to faithfully follow the laws of life according to the National Socialist world view.

Nazi mysticism was nourished by spiritual recollection before the greatness of the laws of life. The rites of pagan antiquity, which were recreated in inland celebrations, were important insofar as they were products of the Germanic spirit, a constant folk wisdom that hid fundamental values for the Cosmovision, such as fecundity, selection or the importance of blood. The revaluation of the traditions of the Germanic and Indo-European past by the SS heritage research institutes was understood in this light.

SS officers such as J. Ŏ. Plassmann, Friedrich Mössinger or

Günther D'Alquen specialized in revisiting the rites and traditions of the ancient Germanic tribes from the perspective of the National Socialist worldview. The solstice or New Year (Yule) ceremonies, the symbols and runes, the rites of the May Promise, the Mothers' Night, the elaboration of the Sacred Bread, among many other pagan traditions, were discussed under an ethnological and mythological perspective that helped to create a mystique of identity by rediscovering the remote creations of the spirit of Germanness.

The other part of the "Blood and Soil" myth was "The Blood", the "Blood Mystery" and the "Blood Message" as the SS called it in its ideological orientation notebooks.

In this concept the entire racial, biological and genetic theory of National Socialism was symbolically contained. The powerful idea of the "Blood Myth" saved hundreds of texts on evolution, the struggle for existence and biology, which were kept as material for an elite for further study.

The "Blood Myth", of the importance of blood, was a simple concept that reached the masses by instilling in the deepest layers of consciousness the importance of the laws of life. The "Myth of Blood" was a way of talking about the importance of exceptionality and thus disassociating oneself from modern egalitarianism. Blood was understood as the symbol of belonging to a race or ethnicity, to a tradition, to a people mystically connected by a common element, by selection criteria and historical objectives. The myth of blood established an "us" and a "them", an instinctive psychological appreciation that has proven to be a successful preservation strategy.

For National Socialism "Blood and Soil" was the framework that created the potential for action: the biological bodily and psychic conditions-body and soul-of man oriented to the struggle for existence, to agonal culture, to the warrior ethos.

The "Myth of Blood" in itself implicitly carried with it the foundation that favored the exaltation of the instinct towards the heroic, towards the overcoming of obstacles, towards a reformulation of new cultural stages and, by the way, a precipitation of a warlike attitude as a form of preservation. Basically, this myth was also the "Myth of the Hero", since the Nordic man was for National Socialism a warrior by nature and the combat itself delivered a transfiguring power, a renewing force of the soul.

EDDA VERSUS GNOSIS

Within the forces that integrated the emergence of National Socialism, the so-called Völkisch (ethnopopular) movement was undoubtedly important in recognizing its contribution at the symbolic level. Many of the signs and ceremonies and also the mystical tone that surrounded the Nazi staging came from the rescue of the Germanic identity carried out by this movement.

For the English scholar Nicholas Goodrick-Clarke, who could be considered one of the authoritative voices on the origin of the hidden roots of Nazism, the Völkisch movement that emerged at the end of the 19th century was a way in which the Germanic peoples of Europe attempted to rediscover a more authentic identity than that offered by the concomitance between a Judeo-Christian cultural heritage and the evolution of the increasingly multicultural European empires. This search for the roots of the Germanic soul came at a time when the cosmopolitan culture of modern Europe was creating tensions within nations, especially among the Germanic populations within the Austro-Hungarian Empire. Austria had been marginalized from the German Reich to become part of a culturally and racially diverse empire, which had created constant identity anxieties.

The origin of the Völkisch movement was under the wing of the Austrian cultural associations (Verein), which sought a common past that would unite them with the Germanic peoples of the German Empire. In 1900, 160 societies and about 150,000 members were involved in the work of rescuing old Germanic traditions, pagan religion and Norse mythology in a large and widespread pan-German identity movement.

However, some of these groups radicalized their rejection of

Western modernity by seeking in the ancient pagan religion a form of spirituality of their own with which to confront modern nihilism. This search for Germanic identity - and Indo-European identity in general - led certain groups to cross the limit of identity revaluation, which looked to the future under their own ancestral values, in order to enter into an anachronistic imitation of an outdated way of life.

In addition to this cultural conservatism, the task of reconstructing ancestral Nordic knowledge was not without problems, especially the lack of sources to reconstruct a coherent religion or philosophy. This led to speculations and ravings that often went against the spirit of that same tradition.

Norse mythology was - and still is - very difficult to reconstruct since there was never a religious doctrine of the northern peoples. Their mythological narratives were constantly modified according to the inspiration of the scholars and poets, since there was no formally organized religion, the gods changed functions, disappeared or merged into new divinities according to the historical and cultural evolution. For example, the mythological accounts written for the first time in the Codex Regius of 1270 AD, the so-called "Poetic Edda", were nothing more than a kind of photograph, the capture of a historical moment of the state of things at the time of compilation, presenting the obvious limitations to the exploration of the Nordic religion.

Another problem that greatly affected and disfigured the Nordic-Germanic tradition was that these beliefs did not contain the philosophical and magical speculations proper to Eastern religions, and thus seemed somewhat diminished in comparison with the highly mysterious contents of Asian metaphysics. The Norse poems spoke of a religion of nature - which concealed a highly specific knowledge of the workings of the human body and mind where fighting and the warrior-

hero were the main religious archetypes.

But the eagerness of a vast public to know more about the way of life of their ancestors, added to the spiritualist fashion of the time, led many researchers to fill these supposed gaps or lack of magical and metaphysical content by introducing occult stories, hermetic, theosophical, spiritualist and even cabalist, philosophical speculations that proliferated in Europe and North America and that had nothing to do with the Nordic mythological tradition, producing a highly speculative and sterile syncretism to the identity objectives.

For Goodrick-Clarke, the "new era" of European spirituality that produced the ravings of the Völkisch movements came from a syncretism of medieval origin, in which some humanists of that time, having found certain hermetic texts of Egyptian origin, would have led them to the search for an Eastern knowledge lost to the culture of Europe.

Great influence was also exerted in this influx of spiritualistic greed by the European Kabbalah. This humanist syncretism was later synthesized together with the knowledge of Eastern religions obtained through the British colonizers and adventurers - from the middle of the 19th century and the beginning of the 20th century - who had ventured into the unknown Asian routes.

The misunderstood mysteries of Hinduism - the name given in the West to a series of religions and philosophies born on the soil of the Hindu subcontinent - and also of Buddhism, were integrated into the Hermetic-Judeo-Christian corpus by European intellectuals, philosophers and mystics of all kinds. One of these, and perhaps the most influential, was Helena Blavatsky, founder of the Theosophical Society, a group that sought universal divine wisdom, the so-called "Eternal Gnosis," a power of individual spiritual growth based on the

awakening of metaphysical forces. Theosophy can be categorized as one of the most influential religious philosophies of the early 20th century. There was practically no corner of the West where its intellectual influence was not felt.

THULE WARRIOR LEAGUE

But not all the research and inspiration of Germanic mysticism derived in magical cults. An important sector of the seekers of ancestral spirituality acted under the heroic and also naturalistic parameters of the ancient Germanic sagas and legends. Before the imminent warlike and nationalistic climate prior to the First World War, this need deepened, restricting the spaces for magic, mystical raptures and anchorite retreats, in order to open the way towards a true mysticism of action.

One of these pagan-inspired groups involved in the cultural and political struggle was the "Order of the Germans" (Germanenorden) founded by Theodor Fritsch, an anti-Semitic politician captivated by the Germanic mythological past.

Fritsch founded the Hammer newspaper in 1902, which mixed mythological and political themes. And although any researcher of the Germanic past at that time was not free from being seduced by Gnostic and theosophical theories, in general the themes of the Hammer newspaper remained on the margins of Germanic myth and legend, as well as concrete action as a way of vindicating ancient Germanic values. The plan of the founder of the Order was not to return to an anachronistic culture, but to influence the society of the early 20th century with the Germanic ethos of pagan roots. A few months after the creation of the newspaper, the "Hammer Associations" (Hammer-gemeinden) were founded and then in 1908 gave way to a large national league called the Reichshammerbund.

The political action of this group claimed the mysticism of

action, combining it with the spirituality of Norse mythology, the myths and legends of the Edda and the prophecies of the warrior poets of the Middle Ages. They fought for the revival of the Aryans prophesied in past ages and for the return of Germanic values.

Thus it was that in 1912 a small elite group from among the thousands of members of the Reichshammerbund founded the "Order of the Germans": a select circle dedicated to deepening Nordic mythology by relating it to the political events of the time.

In the immediate post-war period, following the abdication of the Kaiser, the idea emerged from this nucleus of founding political groups with a less elitist and more republican doctrinal basis. Then, in August 1918, as a way of gaining greater prestige with the general public, one of these groups, the Munich section of the Hammerbund led by Rudolf von Sebottendorf, changed its name to the “Thule Society” (Thule Gesellschaft) to differentiate itself and hide the exacerbated monarchism of the Reichshammerbund. It was an immediate success. The relaxation of recruitment standards, the sidelining of initiation rites and the development of a political doctrine based on non-egalitarian nationalist socialism increased the initial group to two hundred members, a record for this type of “secret” organization.

Three months later, in November 1918, and in the face of the advance of unpatriotic Marxist socialism, von Sebottendorf called for a struggle. Thus the "Thule Society" turned to armed struggle against the Marxist forces, becoming from April 1919 the "Thule War League" (Kampfbund Thule).

Shortly after its establishment as a shock entity, the number of members rose to about 1,500 men, becoming one of the most important groups of fighters within the so-called Freikorps

(Free Corps).

In May of that same year the future leaders of what was to become Nazism joined the forces of the "Thule Warrior League" to fight. Prominent among them were Hitler's first mentor, the poet Dietrich Eckart, the economist Gottfried Feder and the future Nazi leaders Alfred Rosenberg and Rudolf Hess.

Eckart's biographer Joseph Howard Tyson gives an account of the eminently warlike character of the "Thule Society" of those times. Eckart, Rosenberg and Feder spent their time editing political texts, giving lectures to the members of the "League of Warriors" and fighting in street fights, while the rather mythological topics were put on the back burner. In these actions Eckart was even taken prisoner and almost shot by members of the red militia in April 1919.

The members of the "Thule Warrior League" fought fiercely in the street battles, with numerous casualties. In May 1919 this group suffered its most sensitive defeat when a large group of its members were taken prisoner and shot. This event cost von Sebottendorf his position as leader of the group and he left Munich in June of the same year. At the end of the fighting against the Soviet Republic of Bavaria, the "Thule Warrior League" is credited with 600 casualties in enemy ranks.

Shortly before von Sebottendorf's departure, the members of the "Thule Warrior League" appointed one of their own, the journalist and politician Karl Harrer, to form a purely political grouping as a way of participating in the social life of the Weimar Republic. Harrer joined Anton Drexler, a mechanic with political interests, to form the "German Workers' Party" (Deutsche Arbeiterpartei), which Adolf Hitler joined in September of that year. Subsequently, in February 1920 the name of the party was changed to the "National Socialist

German Workers' Party" (Nationalsozialistische Deutsche Arbeiter Partei). In December of the same year Adolf Hitler - already converted into its leader- would send a missive demanding the total authority to "leave aside any collateral authority of circles or lodges", in a clear allusion to the influences that Harrer could have on behalf of the "Thule Warrior League" or the "Order of the Germans".

During the years of political struggle and later in government, National Socialism always maintained a share of the initial paganism. The revaluation of the Germanic sagas, the naturalistic religion, the runic spirituality, were a kind of permanent subtext. In any case, it was always something very limited and permanently watched by the ideological formation centers so that it would not turn into a dualistic madness that would threaten the political and social work of the National Socialist cosmovision.

ETHNOGRAPHY

Once in government, National Socialism did not discard the contribution made by many of the researchers of Aryan philosophy in its task of rediscovering the Indo- Germanic culture and creating a renewed national identity. It is undeniable that in the symbolic sphere, both investigations and allegorical representations, elaborated by some of these mystics of Germanism, were incorporated into National Socialism. This is the case with the runic symbols that were present on banners and uniforms.

Hence the insistence on making it clear that this was not something that emerged from an academic world but from authors such as Guido von List, the first to attach to each rune, more than a phonetic or philological meaning, a deep mythical meaning.

As the years passed, and Hitler was in power, around 1937 the SS formed a working group for the study of Germanic ethnology; namely, everything that constituted the cultural identity of the people, from popular beliefs, songs, dances, language, stories, riddles, proverbs, to ancestral symbols, craftsmanship, clothing and popular architecture.

These investigations led to reaffirm the non-dualistic character of the National Socialist Cosmovision, concluding that these cultural creations and spiritual products were a derivative of the biological mental structure, in turn a condition resulting from the particularity of "Germanic blood".

But the danger of falling into a dualistic mysticism or into a mythological intoxication encouraged National Socialism to take care and sufficient distance from possible influences of this kind. Hence the repetition, time and again, of insisting on and making clear the true objectives of this type of research.

If perhaps the director of the "Office of Ethnology," Lieutenant (SS-Obersturmführer) Ziegler, is quoted, he would, without leaving room for doubt or misunderstanding, clarify the above-mentioned terms in various ideological training publications. "It is by no means a question, resorting to hasty interpretations, of elaborating a religious system out of these remnants of a preceding world view. That would be tantamount to following a non-organic process that would bring about the birth of a new dogmatism. But knowing the history of our ancestors can sharpen our senses in order to enable us to discern what is our own and what is allogenic. Thus, we better grasp the interactions and effects of the spiritual forces of our people that have traversed the night of time" [SS-Ostuf. Ziegler. The formation of a working group on national ethnology. "Orientation Notebooks," SS-Hauptamt].

It is thus understandable that some runologists and non-

professional prehistorians were incorporated into this and other working groups. They were not required for their mystical powers but for their ethnological and mythological knowledge, fundamental activities to be able to unravel the mythological and therefore spiritual tradition of the Germanic peoples. This was the case of Karl Maria Wiligut, also known as Jarl Vidar or Karl Weistor, an officer of the Austro-Hungarian Army, Aryan researcher and perhaps the most mysterious collaborator of these Nazi research centers. Rudolf J. Mund, Völkisch researcher and veteran of the Waffen SS, in his biography on Wiligut, reports that the SS incorporated the Austrian sage for his knowledge of ancient family sagas, customs and legends, an understanding catalogued by Mund as "ancestral scientific", something very different from the speculations of theosophical mysticism.

ARTICLE 24

The spiritual feeling of being reunited with one's own cultural roots, with the archetypes created after millennia of atavisms and instincts, was what fed National Socialist mysticism. The archetypes and the gods themselves whispered a millenary, familiar and captivating voice. This spiritual encounter was part of the "Memory of the Blood," for which the ethnological centers of the Reich devoted time and resources to reconstructing the values of ancient traditions. The revaluation of these ancestral spiritual predispositions was understood as a way to amend the disturbing action of contradictory and destructive values to the Germanic psyche.

Now, this revitalization was not without warnings for those who indulged in the anachronistic practice of clinging to an ancient Germanic religion, which National Socialism as a movement, and later as a government, however much it placated it did not prohibit. In this sense in the Nazi Reich there was always a freedom of worship, so there were no major

policies to discourage the unmistakable paganization of groups and individuals. However, there was a limit. Article 24 of the Party program clearly established that this religious freedom was accredited to the extent that it did not conflict with the National Socialist Cosmovision, its laws of life and racial doctrine.

The great problem with the pagan groupings and secret societies of early twentieth-century Europe was that they deviated from the values of the very cults they sought to revive. Official research on Indo-European religiosity clearly showed that pre-Christian Europeans lived a non-dualistic spirituality, a mythology rooted in this world -no matter how much magical overtones it reached in some accounts-, as well as a marked concern for a kind of eugenic tradition, the affirmation of personality and the freedom of the heroic will. The modern secret societies, on the other hand, fell into a syncretism of mystical and philosophical ideas in which much Nordic and Indo-European symbology was mixed with dissolving medieval philosophical speculations, cabalistic, humanistic, alchemical and an endless number of abstractions. From this came metaphysical doctrines far removed from the Indo-European tradition, mostly dualistic theories where the basic vital unity of man defended by the National Socialist Cosmovision were modified by theories that emphasized a greater importance of a spiritual world, alien to the senses and biology, and therefore, free from the biological determinism of the Nazi raciological doctrine.

There was the limit - already imposed by Dietrich Eckart- between the genuine search for ancestral spirituality and mystics and occultists who disregarded the myth of blood or disfigured it to the point of transforming it into cults of magic, metaphysical derangement and anti-biological dualism. It was this difference that led to the confrontation between the National Socialist Cosmovision and the Ariosophy sects of

dualistic and gnostic cut. The dualistic metaphysical mystics put spirit first over blood, while National Socialism determined that spirit and blood were the same.

However, the SS never accepted the label of atheist, even if its approach to the sacred was steeped in a realistic view of the laws of life. The mystical approach of the SS was biological, basing its transcendental character on the people as a suprahistorical and eternal entity. "We have been held responsible for the fact that the belief in the afterlife, which has effectively disappeared, does not take root in the citizenry. Certainly our religiosity, our faith in our people and their future is anchored in reality. We believe in eternity in the same way that religious Christians do. We believe that the forces that have enabled our people to escape death are as religious as those representations that, almost shrouded under medieval dogmas, form the very core of today's religious doctrine. If we can, it is precisely because we are able to see and to live eternity in this world" [Gunther d'Alquen. The spiritual crisis. "Cuadernos de Orientación", SS-Hauptamt].

Mysticism was understood by National Socialism as an approach of awe and reverence for nature and its laws. Hitler was clear about this and through speeches and executive orders led the crusade against mystical deviationism within National Socialism. "National Socialism is not a cult Movement or a worship Movement, but exclusively a popular political doctrine based on racial principles. In its purposes there is no mystical worship, only the concern to lead the people. Therefore we have no temples for worship, only walls for the people. We have no open spaces for worship, but spaces for assemblies and parades. We have no religious retreats, but arenas for field games, and the main feature of our meeting places is not the mystical glow of the cathedral, but the brightness of a hall that combines beauty

and fitness for purpose. In these spaces there are no acts of worship, but are devoted exclusively to the gathering of people who have come to know each other in the course of our struggle. We will not tolerate occultists and mystics with a passion for exploring the secrets of the beyond taking over our Movement. Such people are not National Socialists, but something else, at any rate something that has nothing to do with us. At the head of our program there are no secret meetings, but a clear perception. There was a time when semi-darkness was necessary for the effectiveness of certain teachings. Today we live in a time when light is a fundamental condition for success. It will be a day of regret if these mystical and obscurantist elements co-opt the Movement or the State by ordering occult commissions. It would even be dangerous to project some kind of place of worship, because with its construction it would be necessary to think of religious rites that have nothing to do with National Socialism. Our worship is exclusively to cultivate the natural and since it is natural, it is a divine will. Our humility is unconditional submission to the divine laws of existence as they are known to man, to them we commend ourselves with respect. Our commandment is the resolution to perform our tasks in accordance with these laws" [Hitler. Cultural Speech in Nuremberg, September 6, 1938].

The crusade against dualism and Gnostic and theosophical mysticism had its hardest stage in the so-called Aktion Hess, the name by which the "Operation against Secret Doctrines and the so-called Occult Science" was popularized. This police action by the SS was aimed at extirpating at once all kinds of organizations and groups of mystical character. The operation was part of the investigation that sought to clarify the unexplained trip of Rudolf Hess to England in the middle of the war. Aktion Hess closed down all kinds of lodges, orders and esoteric organizations. Almost a hundred initiatory groups and a thousand prophets, astrologers, mystics and New Age messiahs were imprisoned. One of these discredited racial

mystics was Ludwig Clauss, Nordic soul theorist and author of popular books on metaphysical speculations. Clauss was a member of the Party and at one point dreamed of hegemonizing racial politics with his theories, in which body and soul were entities of distinct essence. His doctrine advocated the existence of a spiritual race parallel to the physical biological race. In time Clauss rejected any importance of biological laws in the human essence.

Another of the confrontations with dualist theorists who exerted a disturbing influence within the Movement was with Ludwig Klages, a renowned philosopher and psychologist, influential in certain circles of the Nazi Movement. For Klages, the drives of life, the unconscious and biological reality, were opposed to the intellect or spirit. The duality between body and spirit in Klages was total. For Klages, the spirit of reason was a malevolent entity that had disturbed the soul and the depths of the instinctive.

In turn, the Italian philosopher Julius Evola, who tried to influence certain German circles with his ideas in favor of a dualistic racism, was marginalized by the SS because of the danger he posed to the Cosmovision.

Decades later, Clauss, Klages and Evola were criticized by Serrano for the same reasons for which they were marginalized from the ideological creation circles of the National Socialist Cosmovision.

SURVIVAL MYTHS

Once the Reich was defeated, the "Office of Allied Control" issued JCS 1067 which dictated the seizure, and subsequent destruction of all Nazi literature. Thus more than 35,000 individual titles were literally pulverized, an endless list of publications that from 1933 to 1945 included political,

philosophical, history, science, poetry, sports and even manuals and calendars, study texts, folklore editions, children's stories and invaluable scientific and cultural research, among many other areas. The complete list published as "Allied Censorship in Postwar Germany" (Alliierte Zensur im Nachkriegsdeutschland) gives an account of the largest ideological censorship operation in history. The plan of the Allied occupation authorities was systematic and executed as far as possible until every last copy of a particular title was destroyed. In addition to censorship, strict laws in most of Europe prevented the formation of National Socialist ideological groups. In other parts of the world, legal euphemisms went along the same lines, even in countries where freedom of expression was an enshrined right. In the post-war period, the restructuring of a political National Socialism, even under a different name and ideological make-up, was legally and politically impossible.

Nicholas Goodrick-Clarke argued that in the face of the blockade and the strong condemnation of National Socialism, any prospect of political success on the part of postwar affinity groups would have caused the isolation of Nazi doctrine to give way to the creation of powerful "redemptive" mythologies, as a way of compensating for the iron censorship imposed. For the English professor, in the eighties a structured post-war Nazi mythological narrative had already been consolidated with contributions from authors such as Miguel Serrano, Maximiani Portas (alias Savitri Devi), Julius Evola, Marc Augier (alias Saint-Loup) and the "Landig Circle", a study group led by Wilhelm Landig, Erich Halik and Rudolf J. Mund.

The myths of Hitler's survival after the fall of the bunker; the secret bases in Antarctica where the rest of the forces that would allow the founding of the Fourth Reich awaited; the hope in the return of the Wild Hunt (Wildes Heer); the Nazi UFOs and many other narratives became an

accumulation of suggestive stories that were born from the most genuine idealism, projecting the combat beyond the material defeat. This broad perspective and collection of stories became confused with reality, since in many cases they had a real foundation, and therefore allowed them to integrate a sort of archetypal model that was once again reorganized together with the elements of a post-war culture. In short, this new mythologem was transformed into a renewed hope, a formula for preserving the mystique in the face of the coming combat.

It is obvious that from this complex post-war material no political plan could be drawn, but at the level of myth, archetypes and collective unconscious, and in the sphere of a mass psychology, it did indeed have an active factor in maintaining the basic notions of National Socialism.

That is why researchers like Goodrick-Clarke glimpsed the effectiveness of the so-called "Survival Myth", and that is that whoever starts reading a Miguel Serrano or Savitri Devi, has a good chance of ending up reading Alfred Rosenberg or Walther Darré, or at least will have a basic notion of what the leaders and ideologues of National Socialism tried to explain with scientific and philosophical methods.

At this crossroads where archetypal dispositions are expanded and projected, the complex relationship between myth and doctrine became effective in shaping a historical becoming that gave the possibility of preserving the flame of the Nazi ethic, especially at a time when political National Socialism was impossible to be structured.

RENEWAL OF THE MYTH

However, Goodrick-Clarke's thesis does not fully explain the phenomenon of postwar National Socialist mysticism. It

was not only the prohibition and subsequent political unfeasibility that led to its full expression through Germanic tales and legends.

National Socialism had really opened the gates of Valhalla, in the sense of revaluing the Germanic, and even Indo-European spiritual identity in general.

And although the influence of the volkisch groups had been controlled by the political institutionalism so that they did not overflow in a neo-paganism, the promotion at state level of those contents so that they were a conscious part of the German cultural legacy, in some way reactivated their mythological power, passing the German society to live again under the mandate of the archetypes of the old gods. National Socialism awakened something in the psyche of the peoples of the world that had been sleeping for centuries, giving way to the myths and psychic archetypes more characteristic of the Indo-European soul to be reactivated, making them available for a new cultural stage.

Thus, to exemplify what has been pointed out here, National Socialism did not intend to renew a cult of Wotan, but to revive his spirit through new clothes, new faces and new sagas.

The gods of Norse mythology embodied ideas and values. It was not necessary to believe in their real existence for them to carry out their educational work in the population. Moreover, as Jackson Crawford, professor and specialist in this culture, argues, the mythology of these peoples was not a religion, since it did not have a cannon, but was formed from multiple stories created by different authors in different centuries and contexts. In this sense, Norse mythology was always changing and renewing itself.

This is where Miguel Serrano comes to play a decisive role: the

Nazi epic coincided with the archetypes of mythology, it was only necessary to give them coherence in a narrative account of a legendary and supra-historical character for the myth to be renewed and for those who embraced the myth to be reborn in it, to be protagonists of a heroic and transcendent destiny.

For Andrew Peter Fors, PhD in philosophy from the University of Chicago, Norse mythology had several narrative layers. In the oldest ones, those legends that were shared in common with Indo-European myths, such as the creation of the world from the sacrifice of a primordial being, were evident. Then, in later layers appeared myths such as "The Fall of the Gods" and the tree of life Yggdrasil. Finally, and already in the late Viking age, new mythological layers became manifest as a result of the creation of myths such as the existence of Valhalla or characters such as the Valkyries. Fors realizes that these female mythological figures were not very well delineated in the poems of the Edda (10th century AD) being rather "invented" by the poets and scalds of the Scandinavian courts of the 12th, 13th and 14th centuries, especially those of the new kingdoms of Iceland. Historical evidence also emerges that the main Norse god of these sagas and poems, the god Wotan or Odin, had obtained his kingship quite recently. It is most likely that the main deity of the Norse pantheon was initially the god Thor and even earlier the god Tyr.

Experts like Fors or Crawford have hundreds of examples that speak of the ever-living construction of myths and legends in Norse mythology. Functions of one god were passed on to another or even to kings and folk heroes. Legends were renewed and, therefore, modified. New characters appeared while others were obscured or simply disappeared.

This plasticity of Norse myths and allegorical figures representing ideas, values and worldviews continued to be modified throughout the Middle Ages. Even Richard Wagner,

the 19th century German composer, continued this process by changing and incorporating new motifs into the Norse mythological cycle and assimilating them into the collective unconscious in the same way as the ancient sagas.

In this process, National Socialism once again brought new faces to the analogies of Nordic mythology, something that did not go unnoticed by poets sensitive to the appearance of the archetype, such as Miguel Serrano. The Einherier, those ancient warriors of the god Wotan, imbued the Waffen SS troops with their mystique and heroic values. The racial ideal of men and women was linked to mythological figures such as Siegfried or the beautiful Valkyries. The way of life exalted by the cultural and racial institutes used in general much of the representations of that pagan past as a way of presenting their worldview, producing an undeniable mythological renewal in the middle of the 20th century.

After the war the renewal of the heroic mythological cycle remained open. The true "Twilight of the Gods" that meant the Battle of Berlin and the resistance in Hitler's Bunker were the final act that completed the coincidence of the myth. Now it only remained for the troubadour to emerge who could sing it in a new saga.

ESOTERIC HITLERISM

In May 1994, the veteran Waffen SS General León Degrelle, beyond the context of friendship that he maintained with Miguel Serrano, and that went beyond the ideological level, consecrates him in a letter addressed to the latter as "the philosopher of our epic".

Indeed, in that decade Serrano was already considered the thinker who had raised the deed of the Nazi Reich to the mythological category, renewing the Germanic myth and legend. "What we are about to narrate seems fabulous and, in truth, it is; it has the flavor of Legend and the mystery of Myth. It happens, however, in the twentieth century and, in a way, it has involved our own life. Although it comes from far away, the thread is picked up again among us, it reaches our generation and should light again the torch that, passing from hand to hand, will fly perhaps to other stars" [Memoirs of Him and Me. Volume IV. The Return].

Serrano's mission was to maintain the flame of the myth, "to hold fast to the old dreams, so that our world does not lose hope" as Serrano pointed out, paraphrasing the great poet Ezra Pound. Therefore, Esoteric Hitlerism -an expression that Miguel Serrano coined and used profusely- was not a political way to revive National Socialism. It is quite another thing if Serrano was an apologist for political National Socialism, since, although that did happen, he did not use Esoteric Hitlerism as a foundation in those efforts. Nevertheless, it is possible to venture that were it not for the mythological renovation effected by many writers around the world, National Socialism might have lost some of its attraction during the postwar period.

On the other hand, Esoteric Hitlerism was not a mystical school

under Serrano's leadership. Not even in his books can one find a set of hermetic techniques, however much the name "esoteric" might lead one to think so. The analogies that Serrano used to give strength to his stories, full of gods and legends of the most varied origins, and his knowledge of hermeticism and occultism, often misunderstood by an amateur audience, were analogies to deal with deep ontological and philosophical themes tending to address the spiritual shock that National Socialism meant for the history of the West.

Esoteric Hitlerism can be considered an experience, a very personal revelation of Serrano and a contemporary saga, never a formal hermetic school. "I am not what is called an occultist, not even a spiritualist. I don't believe in anything, I don't know anything, I can't affirm anything as true, neither with words nor with the conscious mind. I only feel that man possesses the power to create an illusion, to find and give meaning"> [The Meaning, 1974 Introduction to "The Hermetic Circle. From Hermann Hesse to C. G. Jung"].

In essence, it could be said that this Hitlerist elaboration of Serrano was a mythological narrative loaded with heroic analogies based on the "Myth of Blood". Its objective was the reunion of man with the warrior archetypes that the Indo-European collective unconscious had created. This reunion was presented as the beginning of the path of reconstitution of the "Aryan" psyche to lead it back to the path it had lost after adopting archetypes or cultural ideas that had altered its perception of the world and its relationship with nature and the cosmos.

In short, Serrano proposed to put an end to Western dualism, as well as to monism, allowing man to reunify his fragmented being in order to transform himself psycho-biologically back into a man immersed in the values of the ancient worldview of Germanic culture. For that, no hermetic school was needed, but

the vast "Memory of the Blood" and the fidelity to the echo of the archetypes hidden in it.

BIBLIOGRAPHY OF ESOTERIC HITLERISM

It was from "The Golden Thread Esoteric Hitlerism" (1974) that Miguel Serrano would begin to reveal in an open and structured way his cosmogony, exposing the results of his investigations that for years he accumulated with respect to the Nordic tradition, confirming that the scattered remains and traces of this tradition were present not only in a given era, but throughout history and human evolution in cultures, schools of thought, secret associations, religious orders and philosophical currents.

This has been the invisible thread that the Chilean writer rediscovered, which managed to reunite the past with the present of the great Nordic pagan tradition. He has been the poet, the faithful continuator of an ancient tradition that has linked again that golden cord that mediates between the current culture and the ancestral culture.

It is true that many of the ideas of "The Golden Thread" were deepened during the following decades, perhaps as a way of revising and updating Esoteric Hitlerism itself, discarding in passing the alternation compared to some doctrines or religious movements. All in all, its associations devoid of rigidities and its hallucinating analogies exposed made this account a very attractive first approach to many topics that would later be treated with greater precision.

Finally, it should be added that the "Golden Thread" was in turn the result of an effort to understand in depth the figure of Hitler, his personality and mission as Führer, guide of the Germanic race. On the other hand, in "Adolf Hitler, the Last Avatar" and "Manu, for the Man to Come" - texts that would

later become part of the trilogy of Esoteric Hitlerism - would focus on understanding Hitler as an Avatar, that is, as an incarnation that comes to fulfill a mythical purpose, while the latter, on the other hand, presents the idea of Manu - or primordial man beyond the human sphere.

In chronological form the next book in which Serrano intended to give more details of his cosmogony was in "NOS. The Book of Resurrection" (1980). In this writing the author goes a step further by trying to deepen the foundation of Esoteric Hitlerism, but in a much more poetic way than his previous work, Trobar Clus, used to exemplify. Here it is his own experience that would have served him to navigate the mysteries of the revelation, making this book more intimate than the previous one, centered on the drama of the inner tearing that meant the lack of totality of the Hero.

That same year "Nietzsche and the Dance of Shiva" would be published, an essay in which he would delve even deeper into the thesis of "The Golden Cord", this time through a syncretic philosophical work between Nietzsche's work, taking into special consideration the idea of the Eternal Return, and the Indo-Aryan tradition of tantrism, a philosophy that constantly served Serrano as an analogy of the reunification of opposites as a means of man's totalization.

Later, in "Adolf Hitler, the Last Avatar" (1984), Hitlerism would reach its most characteristic structure. A remarkable philosophical effort that could ultimately create a true mythology, a genuine renewal of the archetypes of the hyperborean myth and its Nordic, Germanic, Greek, Celtic and even pre-Columbian remnants. Markedly anti-dualistic, this work has been inspired entirely within a heroic "initiation", being perhaps the most complete work when it comes to presenting Esoteric Hitlerism. It is precisely here that the figure of Hitler begins to be discovered as "something more", no

longer only as the Führer of Germany present in the figure of Adolf Hitler, but as a Being who enters the scene to displace man: that is, an incarnated Will, an Avatâra who makes his appearance for a brief time to awaken his own and announce the end of an era and the coming of a new Man.

It was in "The Resurrection of the Hero" (1986) where Miguel Serrano would deepen the importance of what the renewal of the Nordic-Hyperborean archetypes in the Esoteric Hitlerism really meant: the transmutation of the Hero through the cosmological Eras; the unique possibility of Man to incarnate the drama of the imprisoned gods (in this temporal world), in order to reactivate the memory of the blood, to embrace the memory of the myth and the legend.

In this work Serrano would affirm that "the Esoteric Hitlerism is inserted in the center of this Hyperborean Tradition, it gathers it and even expands it". A call to heroic awakening, a proclamation that incites to enter into combat and take part in this eternal struggle, devoid of everything and only equipped with an Ideal, because "the Hero does not need a new religion".

Taking into account the relevance of "Adolf Hitler, the Last Avatar", by thematic extension and structure, "The Resurrection of the Hero", together with the above mentioned, could be considered as one of the works in which the philosophy of Esoteric Hitlerism is better structured.

It would be some years before the last book of the so-called "Trilogy of Esoteric Hitlerism" made its appearance in the early nineties, under the title: "Manú. For the Man to Come" (1991). The title of this volume comes from what Hitler declared to his personal assistant Heinz Linge before the imminent fall of the Bunker <<For whom shall we fight now, my Führer, asked Linge to Hitler, who answers: For the Man Who Will Come>>. From this statement Serrano elaborates what could be the

starting point for the "return" after the Avatâra makes his appearance on earth. In an effort to reveal and expand the frontiers of Esoteric Hitlerism, the author warns that a new Man, a kind of Superman, has incarnated. This is Manu, the "Root-Man", the one who has the possibility, by means of a superhuman effort, let us say scientific-esoteric, to go up the cosmological ages until reaching the archetype, the Aion that governs the world, which from there must be crossed, to give life to the Total-Man.

Without giving for finished the revelation of this trilogy briefly described above, and in which one can appreciate the great deployment in which the whole cosmogony of the Esoteric Hitlerism is inserted, the Chilean writer still leaves a small window open by outlining the way back, that of the Leftward Swastika, which undoubtedly he will try to defeat in some of his books almost at the end of his life.

It was in the late eighties and also during the nineties that Serrano's works became more political and brief, renewing the nationalist thinking in Chile, serving as a basis for a plan to defend the Southern Patagonian South as a world redoubt to defeat the forces of the Globalist Order. This was mixed with issues related to stop the advance of financial capitalism in Chile, as well as to stop the consolidation of new technologies tending to the fusion of man and machine. However, in all of the above, esoteric Hitlerism was not subtracted, serving as an ideological basis for the development of these themes.

His well-known "Memoirs of He and I" in four volumes, published in the late nineties, certainly provided data and "revelations" that allowed a more natural understanding of the basis of Esoteric Hitlerism, largely because this type of narrative brings the closeness of the author with his own experiences, which also, in the particular case of Serrano, contained an invaluable source of a whole archetypal life and

synchronistic records.

Finally, already in its final stage, two new books would return to focus on very important and novel aspects regarding the cosmogony of Esoteric Hitlerism.

It is in "The Widower's Son" (2003) that he resolutely decides to address the evident destruction of the hyperborean archetype in the face of the collapse of world religions, while in "Maya. Reality is an Illusion" (2005), always with respect to the hyperborean archetype, the author looks at a specific issue: the difference between the Archetype of the Führer and the Avatâra, fundamental concepts in all his work.

For almost twenty years Miguel Serrano served as an outstanding ambassador of Chile, both in India, the former Yugoslavia and Austria, in addition to representing his country before international organizations. His moral imperative prevented him from putting his personal convictions before the higher interests of his beloved country. Therefore, without ceasing to write and publish in local and international media, the works prior to the revelation of Esoteric Hitlerism, although they are not very explicit with respect to that subject, the emphasis was in accordance with his personal, generational or local experiences, without lacking at any time that archetypal imprint that characterized him.

It is in this collection of writings where an overflowing poetic and philosophical depth can be appreciated, which once assimilated contributes to assimilate the extraordinary dimension of his cosmogony. In "Antarctica and Other Myths", "Neither by Sea Nor by Land...", "Who Calls in the Ice", "The Visits of the Queen of Sheba", "The Serpent of Paradise", "The Hermetic Circle. From Hermann Hesse to C. G. Jung", "The Non-Existent Flower", "El- Ella, the Book of Magical Love" or "Nietzsche and the Eternal

Return", are easily recognizable themes that will later be treated with the warrior and Hitlerist language, and that for the moment are covered with a highly poetic prose oriented to the literary exercise. It is the so-called "trovar clus" that would make Serrano famous as a writer and give him national and international prestige, a fame that he would voluntarily lose when he suffered the ostracism derived from his role as a thinker of Esoteric Hitlerism.

The exception to this "trovar clus" of the stage prior to the appearance of the books of Esoteric Hitlerism are the writings of his magazine "The New Age". This publication was created and edited by Serrano between 1941 and 1943 as a personal effort to support the Nazi Reich during the war and as a way of maintaining Chilean non-interventionism. "The New Age" contains articles that are surprising for their thematic similarity to the Esoteric Hitlerism of the 1980s. Articles such as "Beyond Nazism" of October 1941 and "The jews Invade Chile" of November of the same year, put forward the thesis of National Socialism as a new cultural stage of the West, a stage in which the fragmentation of man into body, soul and spirit would finally be overcome.

BIRTH OF ESOTERIC HITLERISM

The idea of the existence of a mythological story of National Socialism beyond the political ideology was early intuited by Serrano. It was during the Second World War when he began to receive information of the enigmatic symbolism and background of that political movement, capturing this knowledge in the articles of "The New Age", which resulted in his being introduced to a circle of esoteric practices pro-Axis forces, the so-called "Order", where he was initiated into the occult narrative of National Socialism.

This knowledge opened the door to the search for the

mythological and philosophical account that would underpin his later cosmogony. However, Serrano would insist that it was certain "revelations", a form of intuitive and seemingly instantaneous knowledge, that were the basis for the essence of his Esoteric Hitlerism and not a rational knowledge, nor an initiatory tradition.

Serrano spoke of two moments when the cosmogony of Esoteric Hitlerism was "revealed" to him. The first occasion was during his trip to Antarctica in 1948. By that time he was already aware of the survival myths that indicated that continent as the place where the Reich's forces were reestablished, so the objective of his trip was to find some glimpse of those assertions. Confirmation would come in the form of a fascinating account.

Decades later, in 1977, on a trip to Sils Maria, in the Swiss Alps, next to the rock where Nietzsche had his experience of the "Eternal Return", Serrano would obtain the second part of the revelation of his Hitlerism which would serve him to finish his first book of the trilogy. "<The Hitlerian Cosmogony was revealed to me in Antarctica, in 1948, shortly after the end of the Great War. (...) Beyond thought and memory in the brain, the revelation was instantaneous, forgotten and remembered forever, so that only twenty years ago it has come to emerge again, being able to collect it in the "unremembered memory" and transcribe it in the "Trilogy of Esoteric Hitlerism". But it was there, on the Rock of Sils Maria, at the feet of Nietzsche, that it re-emerged, enlarging itself" [Memoirs of the He and I. Volume IV. The Return].

The first revelation is perhaps the most important. It was in Antarctica that the most characteristic of Esoteric Hitlerism took shape. "In my works "Antarctica and Other Myths" and "Who Calls in the Ice" I have narrated that journey, that extraordinary adventure; but I did it in code, "trové clus", like

a Cathar troubadour of Languedoc. Only many years later, in "Manú. For the Man to Come", I revealed part of the secret. The rest, I will do it today, as far as it is possible and permitted to me, after almost half a century (1947-1996). Up there, in those pure white plains, next to the cutting polar wind, the revelation of the Weltanschauung of Esoteric Hitlerism had been given to me, with the "unthought thought" and in the "unremembered memory". I transcribed it in "Manu...". But it was still missing" [Memoirs of He and I. Volume II. Adolf Hitler and the Great War].

That revelation missing in his previous writings, narrated only in his Memoirs, gives account of an incredible fact. Serrano relates that through a dream, or rather, during a supraconscious experience on one of the nights of the expedition, he had a meeting with Adolf Hitler. The central idea of this "conversation" marks a kind of departure from the themes related to his initiatory Order - of a more spiritualist and hermetic nature - to begin a cosmogony based on the Nordic tradition. In his account, the Hitler who appeared in the Antarctic ice instructs him that although the objectives of his Order, that is, the initiatory work for the creation of subtle bodies was important, the struggle itself was fundamental to the objectives of Hitlerism. In a clear re-actualization of the Nordic myth, Serrano assured that the struggle, and even more so death in combat, meant the immediate right to belong to the Divine Hosts that would return to earth to finish the unfinished work of National Socialism. This right of the modern Einherjar was assured even without the completion of the work of creation of the astral body, the first and fundamental objective for the Order and its Master.

This fundamental idea of Esoteric Hitlerism - the struggle as a way to connect with the hyperborean gods by incarnating on earth the heroic archetype - will constantly rival in Serrano's work the temptation to point to the techniques of astral

detachment as the way and final goal of hyperborean cosmogony. In the innumerable pages of his extensive work one can find references that support one or the other goal as the end of Esoteric Hitlerism. Sometimes both are presented as a condition to obtain a direct passage to the Nordic-Hyperborean immortality, but at other times he resolved in favor of the purer and warrior struggle. In this sense, it seems that Serrano thought that the mystic-warrior path was very difficult to bear, since it implicitly had the problem of mystical derangement, of the tendency to leave aside the material and worldly struggle. For ordinary mortals, the path of mysticism was presented as a seduction that annulled the heroic path, hence Serrano's fears of groups that did not manage to combine these two paths well.

It is for this reason that in his work there are explicit references to the fact that when faced with the doubt or danger of following a mystical and a warrior path at the same time, it was better to lean towards the latter. Membership in the Wild Hunt (Wildes Heer), the battalion of the immortal heroes of Esoteric Hitlerism could be attained directly through a heroic path of death struggle. It was the way of the Thunderbolt, which transformed a man into a hero, to give himself to the fight without quarter. In Serrano's own words, the fight was the way to communicate with the gods since it "reached closer to the gods than the prayers of the saints".

ANTARCTIC REVELATION

The Jungian concept of "archetype" was another key to Serrano's work. In essence, Esoteric Hitlerism was a path by which man connected with his psychic totality by means of the force ideas called archetypes, which found their roots in a phylogenetic inheritance, discarding the possibility of a formula that would allow "psychologizing" a whole phenomenology of biological and factual roots.

For Serrano, archetypes were emanations of the idea of totality, a way to put an end to the dualistic fragmentation of Western man. Since the universe is a constant struggle and since Aryan man tended to be always in contact with the natural order and with the cosmic framework in order to achieve the desired totalization, the main hyperborean archetype was the warrior. To embody the heroic archetype was the great path of transformation of Esoteric Hitlerism.

It is no secret that Serrano took the idea of archetypes from the Swiss psychiatrist Carl Gustav Jung. This was recognized many times by him and although he always differentiated Jung's psychological approach from his own, he never underestimated the fundamental importance of the Swiss professor's research and theory for the development of his heroic cosmogony.

In a previous version -1965- to the one delivered in his "Memoirs" about the Antarctic "revelation", it is not Hitler who revealed to Serrano the great secret of his cosmogony. By this time Serrano maintained that this idea had been revealed to him by reading "The Self and the Unconscious", the most important work written by Jung when it came to understanding the theory of archetypes. This book had been published in 1928 under the title "The Relationship between the Ego and the Unconscious" (Die Beziehungen zwischen dem Ich und dem Unbewussten) and later republished in Volume 7 of his complete works ("Two Essays on Analytical Psychology"), and in particular in Chapter II, under the title "The Relations between the Ego and the Unconscious".

It was perhaps in this book that Jung was able to develop his psychological theory in the clearest and most complete form, separating himself forever from the Freudian influences that had shaped him so much in his formative years. In this fundamental work he exposed for the first time the idea of a

consciousness veiled to the rational ego of man, bearer of unconscious contents, both of a personal nature and of certain aspects of a transpersonal character, evidencing the racial connotation and, by the way, inheritable of those collective contents. It was this theory that definitely triggered in Serrano the idea of establishing a contact between the Ego and the gods of the race. "In 1947, I left for Antarctica. That journey, both exterior and interior, to the ice of the world, to the extremes, in search of a mysterious oasis of warm waters, has been narrated by me in "Who Calls in the Ice...". Something I have not said, however, is that I had with me a book that partly took me away from the interest of that adventure: "The Self and the Unconscious", by Carl Gustav Jung. I had to fight against the work, at first, because it took hold of me, making me forget the outline of the ice in which I was immersed. It was only at the end that I came to understand that the book and the adventure at the ends of the world, in the Ancient South, must have a relationship, an analogous meaning. What was it, in truth, that awakened in me such a keen interest in this work? Reflecting now, I think it was the encounter with the idea of the Archetype and the mention, as if in passing, of the possibility that Jesus himself may have been a prisoner of these tremendous autonomous forces. A whole frightening world was revealed to me, terrifying like the frozen expanses and the white silence of Antarctica, like the shroud that covers its abysses. Constellations of ideas sensed, but not yet formulated, came suddenly to my consciousness. On returning from Antarctica, it was difficult for me to know which had been more important to me, the expedition or the reading of Jung's book" [The Hermetic Circle. From Hermann Hesse to C. G. Jung].

Meanwhile, in a 1950 article for the Chilean magazine "The Historical" called "Atalantis", Serrano stated that his participation in the Antarctic expedition in search of Hitler had to be understood as part of the renewal of the myth and

not in its literal sense. "I am proud to publicly acknowledge my permanent admiration for Hitler, as for Mohammed, or Joan of Arc. And this in a very difficult and special time. Hitler in Antarctica is a myth believed only by me and the Americans. In this we are alike. It corresponds, on our part, to the search for an ideal for our time; for really Hitler should not be there, nor anywhere. But hopefully the new ideal or myth may come from somewhere to save our world.... Because a myth cannot die. Myths only disappear, to come back in another form, or with other names>> [Atlantis].

These versions of what happened in Antarctica do not contradict each other. Serrano affirmed that the Antarctic revelation remained in the "unthought thought" to be reactivated again in a conscious way in the rock of Sils Maria. However, it is evident that the reading of Jung's book triggered the revelation of the archetypes as force ideas capable of tracing a road map for the totalization of man. This would be achieved by renewing the Nordic myth through the new faces of the Nazi epic. Thus, for Serrano, National Socialism became a new spiritual path for the West, a path that overcame the metaphysical dualism so characteristic of this culture. This way of overcoming was played out in the psychic, but through real and concrete action in the world, in struggle, activating an atavistic cultural foundation in the Aryan race, the heroic spirit subverted during centuries of cultural derangement. In this revealed cosmogony, man overcame his Western ego to reconnect with his deepest instincts and atavisms, with what Jung called the collective unconscious of the white race, what Serrano called the "hyperborean gods".

GOTTESMINNE (GOD MEMORY)

Traditional evolutionary psychiatric practice during the 19th century considered mental illnesses as inheritable genetic

pathologies resulting from degenerative family factors. It was the so-called "bad blood" hanging around in groups and clans that had degenerated due to environmental, counter-selective and other factors. In this state of affairs, a young psychiatrist from Vienna named Sigmund Freud would revolutionize medical practice by rejecting the evolutionist and hereditary viewpoint and modifying it with an approach to mental illnesses as derivatives of the environment and culture. For Freud, in mental illnesses rational consciousness was displaced by an unconscious and individual mental content which hid all the repressions and frustrations of unfulfilled desires due to the taboos of the patriarchal and authoritarian Western society. Freud's technique, the so-called psychoanalysis, consisted in getting patients to accept these forbidden desires, confronting social taboos. For Richard Noll, (The Aryan Christ, the Secret Life of Carl Jung) psychiatrist and biographer of Jung, these theories were of special interest to Jewish physicians in Vienna, where Freud created his group of collaborators. The reason - following Noll- would come from the interest of these people in disarticulating the structure of Western culture by allowing the subversion of many of the taboos, rules and traditional social and cultural standards of Europe as a way to achieve more freedom and social acceptance for themselves.

But soon this therapy would find followers among the gentiles. One of them - and perhaps the most important at this early stage - was Jung. Noll notes that the strange interest of an "Aryan" like Jung in this system could be explained by the recurrence of cases of mental illness in his own family. Thus, Jung, who worked using the classical method in the psychiatric clinic of Burghölzli, wishing for a non-biological and hereditary explanation to the cases of family dementia, formed a group in the Swiss city of Zurich to investigate and adopt the method of psychoanalysis. But the "Zurich Group" led by Jung after a few

years of collaboration with the "Vienna Group" began a divergent path that would end in an irreconcilable break and the creation of a second method of psychological therapy, "analytical psychology", the "Aryan" version of Freudian psychoanalysis.

During the years prior to the Great European War, the group led by Jung began to find certain narratives and unconscious ramblings in his patients that were strangely reminiscent of the myths of Indo-European antiquity. After months of research focused on finding analogies between the language of the unconscious and the myths of antiquity, Jung found the key to his psychological theory: the human being had two layers of consciousness.

The first and closest was the ego, the consciousness formed by culture and environment. The second layer was the unconscious, a psychic stratification hidden from consciousness, of an instinctive and inheritable character and therefore the bearer of all the ancestral psychic images of a specific human group, in this case the "Aryan".

The unconscious was that source where the gods and myths of the ancient pagan cultures and religions of the Indo-European trunk dwelled, and that, in moments of confusion, due to the mixture of unrelated collective unconscious, these images could affect the functioning of the consciousness or Ego, flooding it with fragments of mythological contents, which in extreme cases was transformed into pathologies of the mind. "Jung interpreted the findings of the Zurich School as follows: In every European inhabited an unconscious layer of pre-Christian psyche that produced religious images like that of the Hellenic mysteries or even like that of the most archaic naturist religions of the ancient Aryans. This phylogenetic unconscious did not produce purely Christian symbols, but offered pagan images such as the sun god. If the 2,000 year old Judeo-

Christian sediment could be removed - in the case of mental illness - then the Semitic "mask" could be removed and the true biological images of the original "God within" could be revealed, a natural god, perhaps the sun god, or the moon goddess, the blood god or the chthonic gods" [Richard Noll. The Aryan Christ].

For Jung the mind was the result of an evolutionary process, of phylogenetic order, which was harboring psychic atavisms resulted from the struggle for existence. These psychic remnants, such as the vital force -called libido-, became associated with natural analogies such as the Sun or the Wind. The symbols of the collective unconscious were then the covering of the biological traces hidden in the phylogenetic structure. Thus, the sustained solar cult so characteristic of Indo-European societies was the reflection of a very clear consciousness on the part of these human groups of their own vital force, psychologically experienced as "fire of life". The clearest analogy of this psychic experience was the Sun, hence the instinctive importance that these cultures attributed to all solar analogies.

In essence, the old cult of the solar god, in any of its representations, was for Carl Jung a symbol that had an origin in man's own psychic nature, a totality expressed as the sum of a vital energy, an inner sun, an authentic inner god. Hence the legends of heroes and solar gods of the Nordic mythological cycle.

In ancient times, the consciousness and the unconscious maintained a healthy union, but without fusion. Each in its psychic function without preventing them from being united in objectives. In modern times, however, this communication had been lost and when it was achieved again the result could be even worse than the previous state.

Spiritual needs had, for the founder of depth psychology, a biological root, that is, mental needs, the transformation of the libido, the needs to produce changes or adaptations in life, among many other mental processes proper to the different stages of life, were accompanied by the symbols of transformation that the psyche communicated to all the layers of the mental structure, including the conscious ego.

The current problem was that the traditional symbols of transformation, the so-called "pagan religion", that way of life that placed man in correct inner functioning and with his environment, had been lost by adopting symbols and gods alien to the Indo-European psyche. For Jung, recovering the meaning of those symbols, in order to connect them in a healthy way with the consciousness, was necessary to overcome the pathological psychic dualism experienced by Western Europeans. Jung's imprint was based on the fact that God was in the blood, in the unconscious of an entire people or race.

The Jungian method sought the encounter with the Indo-European or Aryan gods, hidden in the genetics -in the blood as it was called in the era prior to the discovery of DNA-, in the structure of inheritable characteristics that formed the neuronal and psychic architecture. <<Just as there are ethnic, racial, tribal and familial bodily differences, there is also a collective psyche limited to race, tribe or family, above the universal psyche. There is no doubt that in an earlier and deeper layer of psychic development, it is impossible to distinguish between an Aryan, Semitic, Amita or Mongol mentality, all human races have a common collective psyche. But in the beginning of racial differentiation, essential differences develop into collective psyches. That is why we cannot transplant the spirit of a different race completely into our own mentality without appreciably damaging it" [Carl Jung. The Self and the Unconscious].

Jung forcefully outlined the difference between the Aryan solar cults over the intricate Semitic mysteries.

Archetypes were psychic complexes that subterraneously led individuals to follow patterns of behavior of which they were unaware. In that sense, many people spent their whole lives controlled by archetypes without even noticing it, even while maintaining a conscious psychic center in the Ego. But at other times, the encounter with these complexes awakened in the consciousness a memory and an attraction towards these figures. It was the so-called "memory of the gods" (Gottesminne), the archetypes of the collective unconscious, psychic vestiges incorporated in Western man.

But this encounter carried with it a danger that could even lead to mental illness. When an individual encountered and became conscious of an archetypal complex, the Ego could suffer a kind of insufflation by allowing itself to be possessed by these primordial figures. This was the typical case of individuals who upon contact with the heroic archetype ended up believing they were Napoleon, Julius Caesar or Alexander the Great. This was also the case of many of the mentally ill treated by Jung who, due to their mythological digressions, gave him the key to understand the mystery of the archetype.

In such cases the archetypes of the collective unconscious had completely swallowed up the conscious personality, the Ego losing itself in the dangerous waters of the mythological, of the non-concrete, blinding itself with the numinous force of the psychic energies. To avoid this deformation Jung created a psychological method of transformation in which the Ego was not dissolved in the archetypes of the collective unconscious, but maintained its autonomy, but in such a way that it could utilize the transforming power or psychic energy of the collective unconscious and its archetypes.

This balanced relationship between the Ego and the Unconscious was called by Jung the "Self" (Das Selbst), an ideal psychic center, which was at the same time individual and collective, man and god, ego and archetype. To master the archetypes, to overcome the psychic complexes that manipulated the personality and to reach the Self was for Jung the path to be traveled by the hero portrayed in the mythological tales of ancient sagas and legends. "The strongest and the best, the hero is the one who exposes himself to the dangers of being devoured by the monster of the abyss. But if a man is a hero, he is so because he ultimately did not allow the monster to devour him, but controls him, not once, but many times" [Carl Jung. Structure of the Unconscious].

MEMORIES OF THE ARCHETYPE

Jung pointed out that an individual had several ways to face the encounter with an archetype and then initiate the struggle for its domination. Dreams could bring forth archetypal contents hidden in the deep layers of the phylogenetic psyche. So could exposure to mythological contents and symbols. Another possibility was the encounter with people who more or less consciously embodied an archetype. In the case of Miguel Serrano, these three possibilities were the breeding ground for his encounters with the archetype and the beginning of his transformation process.

Serrano's fascinating life, the encounter with so many remarkable men and the synchronicities that surrounded many of those events were not products of chance. Serrano, following Jungian theories, made sense of those events in a volitional way. He was one of those individuals who recognized the archetypal complexes in people and fed on the strength that came from them. The meeting and collaboration with the head of Chilean National Socialism and the participation in that

movement during the forties was not only a political experience. He intuited that behind the human weaknesses, behind the mask of the personality of that strange character, were certain archetypal psychic complexes that gave him the strength to fight for the revolutionary nationalist ideas in Chile.

Serrano understood that the "nazi" leader - of the Chilean Nazis -, was possessed at times by the hyperborean archetype of the Chief of the Armies, of the warrior Wotan. The same would happen to him with the Nazi martyrs assassinated in the so-called "Massacre of the Seguro Obrero", where more than seventy members of the movement were executed by order of a democratic president after their surrender following a failed coup attempt.

The young writer at that time understood that they had been possessed by the heroic archetype sacrificing their lives in pursuit of building a better nation. These archetypal encounters kept happening throughout his life and he became aware of them and used them as a life force and source for his Hitler cosmogony.

The encounter with a woman who captivated him in Santiago in the fifties was for him the visit of a goddess. From that encounter he would become aware of the archetype of the anima, the psychic counterpart of man, the "half" that was needed to totalize him. But following Jungian theory, his objective was not to merge with this psychic complement, since that would mean annulling his ego and allowing himself to be possessed by the archetype. The encounter with that archetype was for him a magical marriage, the union without fusion, the equidistant point between Ego and archetype, the Self. So it was also with other "encounters" or visits of the gods. His entry into contact with the Order and his apprenticeship with his Master was not casual for Serrano either, it was another encounter with a hyperborean archetype, that of the

Hierophant, the psychopomp of knowledge, in mythological words, the god Wotan in his character of sage and revealer of the runes. But there were more hyperborean archetypes with which Serrano would continue to imbibe vital force. Nature also revealed to him other archetypes through the landscape charged with the "memory of the gods".

For Jung, all these archetypal complexes that possessed men or allowed him to reach the Self, came from a common origin. The phylogenetic atavisms sedimented for hundreds of millennia in human groups of shared hereditary characteristics were psychic complexes carrying a worldview expressed analogically in religions or ultimately in mythological gods.

Within Serrano's work there are also clear indications that the cosmogony of Esoteric Hitlerism was understood by its author as an analogy of ontological, existential and epistemological experiences and not as a new religion or neo-pagan cult.

If Serrano used mythological language, as Jung did, it was not to create a religious syncretism or a new pagan cult, but rather this effort was framed in the search for the interpretation of archetypes for the work of creating a heroic and Nordic Self. His studies of alchemy, tantrism, the Orphic mysteries or Mithraism also sought to find in these narratives archetypes that would facilitate for today's individuals the path towards a heroic transformation. A transmutation of values in Nietzschean terms.

ARCHETYPAL POSSESSION

Miguel Serrano's encounter with Jung's theories was fundamental because it allowed the creation of Esoteric Hitlerism. Although his Master had given him the necessary clues to approach National Socialism from a totally new perspective, he would not manage to create a new myth, a

coherent cosmovision, until he could count on what he called a "very valuable tool for Esoteric Hitlerism", the theory of archetypes and the collective unconscious proposed by Carl Jung.

But Jung's influence was not only a tool for understanding the inner transformation process of Hitler's warriors, but also and perhaps more importantly, it was fundamental for Serrano to give the leader of National Socialism a coherent place in the mythological renewal of Esoteric Hitlerism. "I want, through my experience, to try to understand what Hitler could have been, taking as a point of reference Jung's descriptions>>> [Adolf Hitler, the Last Avatar].

Jung had manifested through writings and interviews the dynamics between Hitler and the Germanic, and even European, collective unconscious. In his famous article "Wotan" of 1936, Jung pointed to Hitler as a being possessed by the archetype of the ancient storm god: "We are always convinced that the modern world is a rationally explainable world, basing our opinion on economic, political and psychological factors. But if we could forget for a moment that we live in the year of our Lord 1936, and if we were to put aside our well-meaning, all too human reasonableness, and were allowed to pass on to God or the gods-instead of man-the responsibility for contemporary events, then Wotan would serve our case perfectly well as a natural hypothesis. I even venture to put forward the heretical claim that old Wotan, with his abysmal and unfathomable character, explains National Socialism more than, taken together, the three reasonable factors mentioned. Although each of them clarifies an important aspect of the things that are happening in Germany, still more does Wotan explain it, and specifically the general phenomenon itself, which remains strange and incomprehensible to the non-German, even after the deepest reflection. Perhaps we can designate this general phenomenon

as Ergriffenheit, which is the possibility of being "occupied," of being possessed. This term implies both an Ergriffener, a "captured," a "possessed," and also an Ergreifer, "one who seizes," who possesses. Wotan being "one who seizes," which means that he possesses men, if one does not want to straightforwardly deify Hitler-which actually in some way has already happened-then only Wotan remains as the only explanation. Wotan seems to me to hit the mark as a hypothesis. He was, it seems, just sleeping on Mount Kyffhäuser, until the crows announced the morning freshness to him.

Wotan is a basic feature of the German psyche, a psychic "factor" of an irrational nature, a cyclone that sweeps through and levels the zone of high cultural pressure. It seems that the followers of Wotan, for all their extravagance, have been found to be more certain than the worshippers of reason. Wotan, and this was evidently completely forgotten, is a Germanic datum of prime importance, the most genuine expression and unsurpassed personification of a fundamental, particular characteristic of the German people. Houston Stewart Chamberlain is a symptom that makes one suspect that elsewhere there may be clandestine gods who are sleeping. The Germanic race (vulgo "Aryan"), the Germanic national essence, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus transformed into a blond, blue-eyed hero, the Greek mother of the apostle Paul, the devil as an international Alberich of Jewish and Masonic appearance, the Nordic aurora borealis as a sign of civilization, the inferiority of the races of the Mediterranean... this is the indispensable scenario in which, in the end, everything has the same meaning: the possibility that the Germans have been "taken", possessed by a god, so that their house "is filled with a wild wind". Shortly after Hitler came to power, if I am not mistaken, the celebrated "Punch" published a cartoon depicting an angry Berserker freeing himself from chains. A hurricane is raging in Germany, while we still believe that the weather is fine" [Carl Jung.

Wotan].

In 1939, in an interview given in New York quoted by Serrano in his book "Adolf Hitler, the Last Avatar", Jung's statements were even bolder in describing the "phenomenon" of the Führer. "Hitler is a spiritual vessel, a demigod; even better, a Myth. Mussolini is a man, and therefore in Fascist Italy everything has a more human character than in Nazi Germany, where things are given by revelation. As a man, Hitler hardly exists, in any case, he disappears behind the role.... Hitler has no personal ambitions. His ambitions go far beyond those of the ordinary man..... Hitler's power is not political, it is magical. To understand this term it is necessary to know what the Unconscious is. It is that part of our mental constitution over which we have almost no control, which contains thoughts and even conclusions about which we are not conscious.... Hitler's secret is not that he has a more powerful unconscious, more full of thoughts and memories than that of other men, but his secret lies in the fact that his unconscious has an extraordinary access to his consciousness and that he allows it to dominate and move him. He is like a man listening attentively to a whispering voice coming to him from a mysterious source. And he acts in accordance with it. We have too much rationality to obey it. But Hitler listens and obeys. The true leader is always guided. Hitler himself has referred to his Voice. This is why he is always right above all his advisers and the opinion of foreign observers. This is because the information accumulated by his unconscious and reaching his consciousness, by means of his exceptional talent, has been more correct than that of all those who reach other conclusions than his. Hitler cannot but obey his Voice. When he announced in the "Sport Palace" the invasion of Czechoslovakia, the voice of the human Hitler trembled. What man would not have felt fear at that instant, when making the decision that could compromise the destiny of millions! Nevertheless, the Voice commanded him to go ahead. And he had to obey it..... Hitler is like Mohammed, he

is the Messiah of Germany, who teaches the virtue of the sword. The spirit of Aryan Germany is to be supported by the sword.... The religious character of Hitlerism is highlighted by the fact that German communities throughout the world have embraced Hitlerism, despite being so distant from the power of Berlin. Look at South America, especially the German communities in Chile.... If Hitler speaks shouting, it is because he must do so, because through him the Collective Unconscious of his race expresses itself. His voice is, at least, that of seventy-eight million Germans. He has to shout, even in private conversation..... The Voice he hears is that of the Collective Unconscious, especially that of the Collective Unconscious of his race; but also of many English, French and even Czechs, who feel admiration for him, as well as fear"> [Carl Jung, interview for Hearst International-Cosmopolitan, quoted by Serrano].

Jung's enormous influence on Serrano is understandable. The Swiss psychiatrist provided the key to the construction of Esoteric Hitlerism, a foundation that Serrano expanded to insert it into a great cosmovision. Serrano's Master brought to the table an unknown dimension of National Socialism and Hitler. Jung provided the tools for the narrative of a cosmogony. Serrano put his poetic creativity and spiritual inspiration to create a new myth.

DESTRUCTION OF THE ARCHETYPE

For Serrano - as for Jung - an archetype was a psychic complex that could possess many individuals at the same time. In fact, all people live their lives following the traces of inherited psychic patterns. But while, for example, the archetype of the warrior chief emanated to hundreds of thousands of individuals, few were those who became possessed by it. For Serrano, this was the case of the nationalist chiefs who proliferated in the national revolutionary Europe of the

interwar period. From the Chilean leader of Creole National Socialism, to the Belgian Degrelle, Primo de Rivera, Ledesma Ramos, Codreanu and Mussolini, all to a greater or lesser degree abandoned a psychic life in which hundreds of psychic complexes cohabited "democratically" in order to abandon themselves completely -even for a determined period of time, more or less extensive depending on each case- to only one, that of the warrior leader, the hero-savior of the community.

But for Serrano there was a case where the archetype had not possessed the individual to mobilize him at will by means of a mere psychological complex or type. Adolf Hitler had managed to reach that inner psychic center in order to control the archetype and thus master the dissolving force of the human ego. Under this premise, Hitler managed to maintain his consciousness while sustaining a communication with that which was beyond the archetype, with its source, where the atavism of the race was generated, in the depth of the Memory of the Blood, what Serrano called the "Hyperborean God".

In the Serranist cosmovision Hitler had united without merging with the Aryan collective unconscious, being at the same time individual and people, Ego and God of the race. That did not make him a possessed by the archetype, nor one more individual of a heroic psychological type. Hitler was an incarnation of the hyperborean God, what Serrano called - following the terminology of the Aryan tradition of the Vedas - an Avatâra of the God. "It is in Mussolini's Italy that the Archetype of the Emperor is reincarnated in our time, which, in turn, had been in the Pharaohs of Egypt, in the Maharajas of India, in the Germanic Hero-Warriors, in the Hyperborean Siddhas, in the Incas, in the Atumarunas, in the Roman Emperors and in the Pope. It is the mystery of the Archetype, something like an external, foreign Idea, which arrives and takes possession of a human being, or of several at

once, becoming preserved in a Collective Unconscious, which sometimes becomes "Collective Conscious", thanks to the sacrifice of that man who has been possessed and who, in the highest trance, or when he speaks ex-cathedra, refers to himself no longer as "I", but as Us. And he says: "Us, the Pope", wanting to affirm that he and the Archetype are one and that he speaks for all.... It was the incarnation of the Duce in Mussolini that made many others possible. Thus, we see the appearance of guides like Codreanu, Plinio Salgado, Oliveira Salazar, Primo de Rivera, Ledesma Ramos and even Jorge Gonzalez von Mareés. When all these "chiefs" have accomplished their mission or, better said, when the Archetype has accomplished its mission, here on earth, exhausting its task, the secondary guides are left without energy, so to speak, without a possible destination, and they are lost or end up as empty and, sometimes, regretable, as is the case of von Mareés. We have said that the Archetype is something like a Platonic Idea, which seems to hover over the atmosphere of the earth and which is apprehended by the Collective Unconscious of human beings, thanks to the "sacrifice" of one of them, who has made himself worthy by his genes, or his karma, to be "possessed". It is not difficult to understand that it was in Germany where the Archetype of the Führer acquires a superior existence and dimension, due to the purity of the race, which made the "memory of the blood" awaken with an unusual force, galvanizing a whole people, who began to feel interpreted in each of the words of their Führer and were willing to follow him until the end. The Archetype of the Führer, in the blood, or in the "memory of the blood", is something like a Matrix Idea that sleeps there, in the Collective Unconscious of a people, and that, when apprehended and represented by a man, becomes conscious and expresses itself. Usually this man is short-lived, burned by an inner fire. In compensation, myth and legend project him beyond his time. With the

Avatâra things are similar, although very different, because here it is a Divinity, who seeks to express himself, needing for this purpose the body of a man, usually of an Initiate, whom he transforms and is transformed, being able to become conscious of himself, at the same time that he gives to that man immortality, in his body and in his soul, divinizing him, as Absolute-Man, as Super-Man (Sonnenmenschen)>> [Maya. Reality is an Illusion].

For Serrano, Hitler succeeded in dominating the monster, as indicated by the legends and sagas of Norse antiquity. From being possessed by the archetype, he had been transformed into a vehicle of the Avatâra, into a hero in communication and union with the source of the archetype, with the totality of the millenary vital force of the will to heroic struggle, with the origin of psychic atavism. Hitler had succeeded in not being possessed by the hero complex. Hitler had crossed the archetype, he had destroyed it to pass beyond, reaching the origin, what Serrano called "the home of the Nordic- Hyperborean gods".

This place was the source of the archetypes of the collective unconscious of the Hyperborean people and their descendants scattered throughout the world due to the great exodus of primordial humanity. The encounter with the gods was then the way of return.

BEYOND THE ARCHETYPE

While for Serrano encounters with the archetype were framed by historical events and human becoming, the mysterious terrain beyond the archetype was home to myth and legend. Beyond the archetype was the numinous force, the sacred fire, what Serrano called "The Non-Existent Flower," something that had to be created since it did not exist in the mundane life of men. That was his cosmogony of Esoteric Hitlerism, the ante history, the prologue of humanity. It was the story of warrior gods struggling to regain their fragmented wholeness, lost by a power external to their will.

The cosmogony of the Hyperborean gods can be perfectly inserted in the Indo-European mythological cycle, especially the one that made references to heroic ethics, since it maintains the same structures as the mythological narratives of those cultures. They are the same heroic archetypes, but with a different face. However, the Chilean writer was not a mythologist; his studies in that field were not based on an effort to make a contribution to comparative mythology or to a thorough understanding of the complex totality of mythological stories. Serrano, as a renovator of the heroic myth, used the archetypal legends of the Indo-European cultural world to give shape to a modern myth.

The language he used in order to describe the hyperborean myth and legend had to be forcibly poetic. Hence it took the form of a cosmogony, a myth of the creation and order of the universe. The cosmogony of Esoteric Hitlerism was based on the story that took place in a world of gods, heroes and demons. However, for Serrano the drama of the hyperborean gods was also an event that repeated itself in the interiority of the individual. Thus, each man repeated the hyperborean drama, having the opportunity to recover his lost totality, living the fall

and resurgence narrated in the ancient legends.

The prologue was narrated mythically and poetically, through impersonal archetypes, gods and heroes. Its renewal was narrated with the face of the Nazi epic, but the final realization depended on individual action. This is how myths have functioned since time immemorial. They are not "religions" to be believed in. Their gods are not real beings to be worshipped. They are archetypal narratives covered with impersonal faces for each individual to emotionally and symbolically bond with, going on to live the archetype, and if lucky or with enough "Blood Memory", to go beyond the archetype.

CREATION MYTH

In general, creation myths in Indo-European cultures share the narrative similarity of a dismembered primordial "Being", which, by means of its various mutilated parts, creates the multiplicity of forms of the world. This is the symbol that attempts to represent the idea that the diversity of the world shares a common unity and existence with the creative powers. In this sense the Indo-European mythologies kept alive the link of man and nature with divinity. In Indo-European cultures God (the primordial being) and the world (the multiplicity of forms) had the same essence. For Eastern cultures, on the other hand, including Judaism, Christianity, although in this religion there are many anti-dualist currents such as those of Meister Eckhart or Saint Thomas Aquinas, among others, and Islam, the primordial being creates the world from nothingness, by means of a substance different from the divine. This concept finally flooded the Indo-European mythologies which could not withstand the pressure of organized and structured religions in their beliefs.

A very effective way to recognize a cosmogony of Indo-European roots is precisely its non-dualistic character, where

God and the world share the same essence. In the Rig Veda, the divine hymn book of Aryan India, Purusha (literally "person"), the Vedic analogy of the primordial Self was sacrificed and dismembered to create the forms of the world. "When the divine Purusha and in how many parts they cut him. As they called his mouth, his arms, his thighs, his feet. The priest is his mouth, his arms are the warriors, his thighs are the commoners and his feet are the servants. The moon met his mind, from his eyes the sun was born. Indra and Agni were born from her mouth and the wind from her breath. From his navel came forth the air, the sky was configured with his head, earth from his feet and from his ears the regions. Thus they formed the world."

However, in the philosophical schools subsequent to the Vedic tradition, the Indo-European essence of this myth was lost. The late Vedas linked Purusha with Siva, a primordial and static being. The entities arising from Purusha were understood as the dance of Shakty, the realm of nature called Prakrity, the energy of humanity and its becoming. This ontological difference already established a kind of incipient dualism. As the Aryan culture blended with the aboriginal culture of India this process became more acute. The various philosophical schools after the Vedic period understood the Siva-Prakrity binomial in definitely dualistic terms. Thus the Sankhya system saw spirit (Purusha) and matter (Parakrity) as two eternal realities impossible to reunite.

In the poetic Edda, the oldest compilation of Norse myths, the story of dismemberment is repeated. From the primordial being Ymir the world is born, keeping the God and his creation one and the same essence. "From Ymir's flesh the earth was formed, from his blood the sea, from his hair the trees, mountains and bones, from his skull the sky. But from his eyelashes the beloved gods made Midgard for the sons of men, from his eyebrows they made the threatening clouds."

The Norse myth did not suffer from the influence of dualism. Rather, it was completely destroyed, before being corrupted. As for the efforts to renew this mythological cycle in the late nineteenth and early twentieth centuries, the results were rather equivocal. Richard Wagner, for example, reworked the Nordic-Celtic myth but with large doses of Eastern Christian dualistic tradition. List and the other Ariosophists, meanwhile, also fell into the temptation of syncretism with orientalist ideas such as theosophy.

In other cultural variants of the Indo-European myth of the primordial Being, Romulus kills and dismembers Remus, who is buried in different parts of the city of Rome, serving as the foundation of a rather urban creation myth, although no less cosmogonic. On the Celtic mythology side, the legend of "The Stealing of the Bull of Cuailnge" tells the story of the sacrifice of that animal as a way of creating the island of Ireland. Similar myths are found in the Russian poem of King Dove, the Frisian codex of Emsig, and even in Ovid's "Metamorphoses" in its description of the dismemberment of the god Atlas to form the world. J. P. Mallory and Douglas Q. Adams, two specialists in Indo-European mythologies, report that the myth of dismemberment through sacrifice is common to the entire Indo-European cultural spectrum. Its primordial form made the subject of the sacrifice a brother, a giant or a bovine. For these researchers the most frequent analogies on the cosmogonic derivatives of the sacrifice were: the earth as a product of the flesh of the sacrificed; the stones originated from the bones, the water or sea from the blood; the sun from the eyes; the moon from the mind; the clouds from the brain; the sky from the head and the wind from the breath.

In Serrano's Esoteric Hitlerism the primordial Being is called "ELELLA", a compound word that has its origin in the union of "He" and "She", a union that would denote a bond or marriage, but without fusion of these aspects (states), precisely

in a primordial sense or "Absolute Man". From this Being and its dismemberment or fall came the formative archetypes of man and nature. Here the world and the universe were the parts or archetypes of the Hyperborean gods. In nature, the mountains, the trees and in man one could perceive the emanation of the archetypal fragmentation of a great God, a God who needed to fragment himself in order to "fit" in the world, in Serrano's words.

FIRST HYPERBOREA

The story of the mythical worldview of Esoteric Hitlerism has its first chapter in Hyperborea. In Greek mythology, Hyperborea was a region located in the lands of northern Europe. Its name means "beyond the north wind", from the god Boreas. This name has for centuries evoked mystery and imagination. For the ancient Greeks it denoted a specific geographical place whose capital was Thule. For Nietzsche it meant an evocation of men settling beyond known boundaries. James Joyce also took it as a symbol of haughtiness and nobility of character.

Serrano on many occasions referred to a certain northern location of Hyperborea, although on other occasions he stated that it was more a possible human condition. This "double" condition was a constant in his cosmovision. In Esoteric Hitlerism -due to its anti-dualistic character- all archetypes maintained a joint spiritual and physical condition. It was a condition described by Serrano as the overcoming of dualism and monism. Sometimes it was also called "synchronism", the essential connection between the archetypal world and the physical world.

In Serrano's cosmovision there are many Hyperboreas, the first was a primordial condition, the natural state of the gods, a sort of lost paradise, even prior to some Golden Age of men.

According to Serrano, the First Hyperborean was perceived as surrounded by a kind of "Green Ray", an analogy commonly used in his work. Crossing the "Green Ray" was a sign of arrival to this mythical territory.

Esoteric Hitlerism was posed from the beginning as a polytheism. Following the concept of Leibnitz, Serrano called these absolute entities the "Monads", following the Orphic tradition he described them as "Cosmic Eggs", paraphrasing the Vedic tradition he called them "Divyas" of "divine Siddhas" sometimes also "Purusha" and picking up the Nordic tradition he called them "Aesir Gods". Finally, in the Jungian tradition they were "hyperborean archetypes".

In dualistic traditions the difference between the transcendental plane and the physical plane is total. The former was always inhabited by entities with no ontological relationship with the beings of the world. In order to make this difference marked, metaphysical entities generally had characteristics that men did not possess. The biological reality, which forces the separation of the sexes, is a first transcendental taboo. The dualistic transmundane entities lacked sexuality, they are androgynous. For the Esoteric Hitlerism it was not so. Already in the First Hyperborean there existed the "sexual" difference between "Absolute Men", the ELELLA, and the "Absolute Women", the ELLAEL. This difference allowed the Hyperborean gods to love each other, a human quality par excellence; but they also made war, another analogy of man's fighting instinct, an atavism proper to his nature. "Just as there was a Cosmic Egg, which we have called ELELLA, formed by the union of He and She, there was also another, which we have called ELLAEL, formed by the union of She and He" [Adolf Hitler, the Last Avatar].

ELELLA's love for her ELLAEL was based on an eternal marriage without fusion, without synthesis, eternal

confrontation of two autonomous entities.

Although Serrano often used figures from somewhat dualistic traditions such as Orphism - which dealt with and speculated on the myths related to the loss of ontological totality - he was well aware that his cosmogony went against them, especially those that affirmed that the primordial state was androgynous. For the Chilean writer, Esoteric Hitlerism was of Nordic origin, which prevented him from falling into dualistic or monistic speculations. He states it well when he points out that the myth of ELELLA and ELLAEL "<is revealed by ancient unknown runic texts and a certain Gnosticism that is not dualistic. Our Cosmogony collects and perfects it"> [Manu. For the Man Who Will Come].

In the "First Hyperborea" there lived an infinity of "Absolute Men" (called ELELLA) and an infinity of "Absolute Women" (ELLAEL). "In the Hyperborean Drama of the splitting of ELELLA and ELLAEL one does not go in search of the reconstitution of an androgynous, which has never existed in Hyperborea, since those Monads, or Purushas, corresponded to an absolute masculine and an absolute feminine" [Adolf Hitler, the Last Avatar].

This concept will be key in the cosmogony of Esoteric Hitlerism since the fusion in an androgynous represented an analogy -understanding that this mythological prologue was also a symbol of the inner processes of man- of the fusion of man with God, a mysticism rejected by Serrano in favor of a union without fusion, without loss of consciousness, preserving an I, reaffirming it as a supreme instance. The "I" was for Serrano the symbol of combat, the consciousness of the hero's warrior mission. Its dissolution was understood as a mystical trap, a strategy of the "enemy".

Each of these absolute beings had a substance and a kind of

appendage of that nucleus. Thus, the "Absolute Man" was a "He" (with a capital letter) who carried a minuscule feminine nature, "she" (with a lower case). The "Absolute Woman", on the other hand, was the other way around. Its foundation was feminine (She) but its appendix masculine (he). This composition of elements would be key in the Serranist mythology, since it would be what would unleash the drama of the Hyperborean gods.

THE LORD OF DARKNESS

For the Esoteric Hitlerism the "First Hyperborean" was a kind of autonomous universe inhabited exclusively by the hyperborean gods. As well as this hyperborean universe, there existed at the same time an infinity of other parallel worlds, incommunicado among them, each one with its gods, laws and archetypes. For Miguel Serrano this represented an analogy that overcame the moralistic dualism, which indicated the existence of two great universes and eternal principles, good and evil. From his worldview, the existence of many universes in a kind of cosmic polytheism annulled the dualistic principle of orientalism.

It was precisely from one of these universes that a god alien to the divine nature of the "First Hyperborea" managed to infiltrate. It was "The Lord of Darkness", sometimes called "Demiurge". His archetypes or emanations were chaos, lies and treachery. The Lord of Darkness acted alone, he was a unique being within his cursed pantheon, unlike the Hyperborean gods who were many. With this Serrano seemed to make an analogy that justified the polytheism of the pagan Indo-European mythologies as opposed to the monotheistic religions of the Middle East. "There are infinite worlds, distinct from each other, but not located in different dimensional spaces, but superimposed, intertwined or parallel, without touching, without seeing or feeling each other, although sensing,

intuiting each other. From one of these worlds, like a strange curse, the Demiurge will emerge. And it will introduce itself into the Spiritual Universe, like a disease, like a Virus of explosive effect. He opens there a Window, or Wound, through which he enters" [Manu. For the Man to Come].

But in Esoteric Hitlerism there is no dualistic confrontation between the Demiurge and the hyperborean gods. In this cosmogony there is no eternal evil interacting with eternal good, as happens in various Eastern religions and cosmogonies. In them the universal evil principle confronts the benign principle. Both have a world that supports them, opposing universes that collide and mingle in an eternal drama. Thus, in these traditions man is the most characteristic reflection of this dualistic tension, possessing "evil" parts - such as the material body, biology and its laws - and "benign" parts - such as the soul and the spirit.

In Esoteric Hitlerism this was not so. The Lord of Darkness entered the universe of the Hyperborean gods without "bringing in" substances or elements of his own to mix with Hyperborean nature. In this dimension neither man nor the universe was composed of good and bad "parts". Moreover, for Serrano there was an infinity of universes, of which one of them was invaded by the Demiurge, who came to alter its more proper hyperborean condition, without replacing it with another. In this way there would not be two moral and ontological principles in the universe, but multiple realities, a situation that philosophically distances itself from any dualistic posture. "This could seem gnosticism and even dualism, if it were not for the fact that in addition to these two universes there are many others, unimaginable, of pure imagination, like those particles of quantum science, the Mindones (from mind), or like the "imaginary numbers". Non-existent universes, which, nevertheless, exist. Therefore, Esoteric

Hitlerism is not a Manichean dualism, not even a Gnosticism. As we have said elsewhere, it is tantrism, wotanism, pluralistic paganism>> [Manu. For the Man to Come].

In this logic, the so-called Demiurge, this god alien to the hyperborean nature, would have been able to enter and cover that same universe with a "cloth", a kind of veil, which is why Serrano invariably insisted that the "First Hyperborea" was right here, made up of nature and its entities, it was simply necessary to remove that veil in order to see it.

In Miguel Serrano's cosmogony, there is no hatred of the material, of biology or of nature, for in the latter there was a kind of call inviting men to "awaken" to remove the veil with which it was covered. "The original, pristine world, Paradesha, is not to be found in some confines of the visible Universe. It is right here, underneath, or superimposed. It is a matter of scraping away the fabric for the true Creation to appear. There you will find the Suffering God, who possesses the same form as man. It will only be necessary to expel the Viper, which has taken possession of his body and dominated his mind by hypnosis" [Manu. For the Man Who Will Come].

The Demiurge was a necessary evil that even meant a good in the long run. A paradox that is resolved considering that the hyperborean gods were warriors by nature, therefore their opponent gave them the opportunity to fight and to acquire an agonal experience difficult to obtain in the primordial state of eternal love. The hyperborean god who fought the Demiurge went from passivity to fight, he infiltrated the battlefield obtaining a different consciousness, an Ego, which after the fight, and if he was able to alleviate the fragmentation produced after his fall, meant to be more than what he was at the moment of his departure. The Demiurge, therefore, was something necessary to reveal the more proper character of the Hyperborean gods, a condition that in turn distanced him from

the moralistic aspect that the dualistic religions had with respect to evil.

For Serrano the Demiurge in good accounts was necessary. <<Is this an absolute Dualism? No, because the Drama, the Combat, takes place in only one of the Universes and also the Big-Bang; in the Universe visible to the eyes of the flesh. One, two Orphic Eggs have been divided; many, infinite ones remain pristine, untouched by the advance of the demiurgic explosion. "And the Demiurge is the Absolute Evil? Neither. For his evil has also done us a good, bringing us the inexplicable "I", here on earth only, and the possibility of "individuating" ourselves and, through us, our EL, our Creator God. Thanks to the War declared by the Demiurge and in which we have been forced to fight (...) And the Demiurge, who is the Demiurge? And where is he? The Demiurge may perhaps be ourselves..." [Memoirs of Him and Me. Volume IV. The Return].

THE GREAT DANCE

The infiltration of the Demiurge in the First Hyperborea was a declaration of war. Serrano wondered again and again how this conflagration began, even though his poetic fertility left a reverential silence so as not to pierce the mystery of these matters. Nevertheless, there are some clues scattered in his work that give evidence of his attempt to understand the beginning of this universal combat.

In the beginning some of the absolute gods, in their mobility and tendency to action, decided to project their secondary nature. Thus, many "Absolute Men", the "ELELLA", in a risky game, projected their "she" out of their vital center, although without losing contact, always remaining united. The same happened with many "ELLAELs", who also projected their "he".

Thus Serrano relied on the Vedic tradition to develop this mystery, ancient Indo-Aryan myths in which the One (the absolute God) self-divides, allowing part of his being to initiate a cosmic dance. It is the dance of Shakti, the representation of the becoming of forms and the diversity of the world.

For the author there was no clear answer as to why the absolute gods allowed the dance of their secondary natures. In some of his works he speculates that perhaps that dance would have had a purpose; that these gods would acquire a "face", something like they would gain greater identity by contrasting themselves with something, being a new and unknown contribution.

This idea is ancient in the tradition of Western thought. For Georg Wilhelm Friedrich Hegel, the great German philosopher of the 18th century, the spirit or consciousness (geist) was acquired and increased through the struggle of contrasts. The greater the contrast, the more the spirit became aware of itself. The phenomenology of spirit was for Hegel the contrasted or dialectical relation between divine consciousness and man's consciousness. For Hegel, the absolute spirit (God) had initiated a path from its perennial origin towards nature in order to obtain self-consciousness as a product of the contrast generated by the difference of opposing entities. This dialectical and metaphysical conflict was replicated in every order of things. Humanity had acquired consciousness by confronting the natural environment, peoples did so by confronting their cultures and individuals by confronting each other. Confrontation was posited by Hegel as the most effective way of acquiring identity, self-consciousness and reason.

In this order of things Serrano thought that due to the binary character of the hyperboreans their nature was not static, or at least they had the "ontological" possibility of being able to split their totality and project their complementary appendix. This characteristic in itself already allowed the splitting of the

original monads, and possibility meant action in potency. Therefore, if the hyperborean gods had the capacity to be able to divide themselves, it was a product of some necessity.

THE GREAT WAR

At this point it is necessary to make one aspect of the Serranist mystery very clear. The partition of the gods, of each "ELELLA" and each "ELLAEL" was not what triggered the problem that resulted in the loss of the First Hyperborean. The movement inaugurated by the desire of the Hyperborean Gods to project part of their being into a more active reality - perhaps in a polemological sense - did not present contradictions nor did it signify a divine calamity. "It may have all been nothing more than a game at the beginning; or else, an adventure of divine gnosis, of enlargement of the Selbst, of Purusha, of the search for a Face, of an as yet unattained identity. For whence came the "pulsional Idea" which acted upon the virgin plasma to produce the explosion, the breathing of the Extra-cosmic Egg, which gave rise to the Dance of the Shakti?" [Adolf Hitler, the Last Avatar].

In Esoteric Hitlerism the real drama was inaugurated when those parts of the being of each Hyperborean God, the "she" and "he" (with a lower case) dancing and "estranged" from their womb, encountered the God of shadows who had violated Hyperborean sovereignty. It was at that instant that the lord of counterfeits found a way to "create his own universe" through the imprisonment of the hyperborean projections. The Lord of Chaos captured the dancing projections of the Hyperborean Gods and somehow "overlaid" them, serving them as raw material to create a species of humanoid, man-animals. And although these "she" and "he" lacked ontological reality, being mere appendages of the absolute gods, they nevertheless contained part of the hyperborean essence, the necessary foundation for these animal-men to have any notion of vitality

and consciousness.

The man created by the demiurge was not then an animal different in essence from the hyperborean gods. The Demiurge, according to Serrano, could not create, he could only copy the hyperborean archetypes and always needing the raw material of the former to cover it and falsify it. Once covered by the demiurgic veil, the "she" and "he" turned into man-animals or "Sudras" - according to the Sanskrit terminology sometimes used by the writer - remained progressively "incommunicado" with their hyperborean complements. For Serrano, the "Sudras" would have given themselves to reproduction by populating the planet with their race. "Our Weltanschauung is warlike. It is engaged in a War; because in the origins of Time Someone declared a War on the Immortals to take away their immortality, destroying Asgard, the Walhalla. It was a War that the immortals did not declare, it was imposed on them, having to react to the danger of being covered by another "cloth", by a plagiarism that would extinguish their skies, their dwellings, their primordial Eggs, destroying their totality. The reaction was to enter the War, using the same tactics and strategies of the attacker, penetrating at the same time in the enemy Universe, dressing itself in that matter, invading it, to defeat it from within. Making hostages in its camp, risking everything in the great Battle of the Rounds and running the voluntary risk of imprisoning itself in the Circle of Eternal Return (...) And it is this explosion that has propagated a chain reaction that reaches even an Ultra-Cosmic Egg, a Cosmogonic Eros, roundly closed, complete in Itself. And it breaks it, divides it. Here is the beginning of Evil, of the division of the Anthropos, of Melothesia, of the Astro Ulterior, of the Vimana, of the UFO, of the Total-Man. There begins the plagiarism of the Demiurge and the corruption of that Universe that was pure, beautiful and perfect. Its explosion divides, "atomizes". It is from the integrity of the Primordial Egg that the Demiurge has drawn, by division, its kingdoms and its species, its minerals,

its mountains, rivers, seas and air; its animals and plants. The nostalgia in the gaze of those beings -even in the "gaze" of inanimate beings- is that of the lost totality, of an unus mundus that was stolen from it. The corruption of the pristine world is expressed in the involution of its substance. On the contrary, the plagiarism of the Demiurge on the primordial Fabric is equivalent to an attempt of a failed process of evolution, which stagnates at a point by creative incapacity, fixing itself without the possibility of advancement; let us say, in the Neanderthal Man, the great humanoid ape, involution of the Archetype of Man. The Demiurge has copied the human form of the cosmic Archetype, of the Anthropos, of the Man-Total, of a God; but he has been incapable of giving it a soul. Moreover, he has corrupted the Divine-Man, imprisoning him, transforming him into a biological robot, without ever surpassing him. Animals are the qualities of the Total-Man, which have crystallized, taking those forms visible in the biosphere. Thus, the dog, for example, is an upside-down God, who desperately longs to be reintegrated into his Divinity. God is God and dog is Dog; God in reverse. The original, pristine world, Paradesha, is not to be found in some far corner of the visible Universe. It is right here, underneath, or superimposed. It is a matter of scraping the canvas to reveal the true Creation. There you will find the Suffering God, who possesses the same form as man. It will only be necessary to expel the Viper, which has taken possession of his body and dominated his mind by hypnosis. It is a possession that can become irreversible. That is why the Immortals have been forced to enter into this definitive War, having to find an answer to the diabolical strategy of the Enemy. And this is how they went out through that Door or Window, through that Wound that the Explosion opened in the Primordial Egg, producing the involution of the Divines, of the Divyas, the Siddhas, the Asen. And Paradesha, the celestial Asgard, was lost. And it was in this way that the Gods mutated into Heroes" [Manu. For the Man to Come].

SECOND HYPERBOREA

The imprisonment of the first projections of the absolute gods triggered the heroic tragedy of the others. One by one the hyperborean gods rushed towards the territory conquered by the Demiurge to recover their lost complements. These were the gods of antiquity, the Giants of the myths, the Asen and Vanen of the Norse legends. "When the Demiurge succeeds in imprisoning a He of ELELLA and a She of ELLAEL (with capital letters), he does not imprison them in an animal-man, or in an animal-woman, like the "he" and the "she", escaped from those Monads, but in a masculine Aion, or in a feminine Aion, like Saturn in Kronos and Gerda on Earth. Prisoner stars, corrupted by the Demiurge" [Manu. For the Man to Come].

It should be noted, however, that in the extension of this cosmogony it was only the "He" who went in search of their lost "she". The "She" very rarely went in search of their imprisoned "he". And when the "He" and "She" did so, they never completely abandoned the First Hyperborean, but rather projected part of their Absolute Self - already diminished by the loss of their "he" and "she" - always remaining in communication with the source. "The heroes who descended so deep into the abyss of manifestation did so at the beginning only for a very short time. They were the Aces, the Vanes, the Tuathas of Dannan, the Nephelim themselves. Making use of the human form, Ase Wotan crucified himself on the Iggdrasil Tree. Feeling dread of what he should do: to incarnate himself, even for a short time, in order to help his people fight against the mists of Oblivion. The process of demiurgic Expiration has already made prisoners of some of its spirit-warriors, hero-divyas, arrived voluntarily to fight, or by defeat, on this plane of demiurgic ideo-plasmation, crossing through that Window, topological fold, or "click" of the mind, which separates the simultaneous, opposite worlds" [Adolf Hitler, the Last Avatar].

For Serrano, many hyperborean gods, upon seeing the drama of their comrades, allowed the imprisonment of part of their Being out of solidarity and warrior vocation. The hyperborean gods could not inhibit their fighting compulsion and entered the demiurgic counterfeit to unleash the great combat even at the cost of the imprisonment of part of their totality.

Due to its Olympian characteristics and following the Indo-European myth of the dismemberment of the Primordial Being, every time a hyperborean god entered the earth it had to fragment, forming a multiplicity of individuals of lesser gods. Therefore, Esoteric Hitlerism being a warrior worldview, it linked the products of the dismemberment not only to the parts of the world as was usual in this type of myths, but also used the militaristic and raciological analogy calling the residues of the fragmentation regiments, races, clans, families.

It is the case of the Germanic race that Serrano is concerned to make evident throughout his work; this as the manifestation of a great fragmentation of a god, which still retains the ability to become one and indivisible. Such as the god Wotan, who voluntarily, upon entering into combat in this world, does so by subdividing himself into regiments, into the fearsome Wild Hunt (Wildes Heer), into the Warriors of Wotan, who truly were one. The clans of the Hyperborean Family, the Warriors of Wotan were the analogies of this primordial fragmentation. They were the heroes who could potentially become a god again if they united, if they listened to their collective unconscious, their "Memory of the Blood".

For Serrano, these terrestrial Hyperborean heroes built, inhabited or possessed an image of the first Hyperborea. This was the so-called "Second Hyperborea", "Paradesha", "Aryana-Baiji" or "Aryana-Bahejo", Brotherhood of the Aryans in Sanskrit, home of the "He" and the few "She", of the

Divyas. Moreover, these gods established in their terrestrial abode the rites of Love, the initiations that allowed the heroes to reunite with the complement located in the First Hyperborea. "There would therefore exist a Second Hyperborean, built in the image of the First, by the divyas who enter to fight in the Universe of the Demiurge. This is the Polar Hyperborea, which was visible in the SatyaYuga. As we have seen, by the Avatars that correspond to it, it is placed in the plane of the emblematic and zodiacal bestiary; that is to say, in the demiurgic zones. Almost at the end of that Yuga, Poseidon will make invisible the Polar Hyperborea, the Last Thule" [Adolf Hitler, the Last Avatar].

THIRD HYPERBOREA

On entering the earth and meeting the animal-men, the absolute male Gods, the "He", would have "fallen in love" with the terrestrial women, the so-called "daughters of men"; while the few "She" who descended would not have mingled with men. It was the "sin of the flesh" an exclusivity between the male gods - the divine Asen - and the terrestrial "she", from whose encounter the birth of the semi-divine heroes took place, the ancient Viras (sometimes Viryas), beings already mixed. And it is here, in this drama of the demiurgically veiled "he" and "she," that Serrano sees a positive aspect: the semi-divine heroes had somehow managed to recover their "she," which was now, through racial mixing, in their interiority.

After painful efforts, the semi-divine heroes, the Viras, could complement each other by "cleansing" their inner "she" of the demiurgic veil. This totalization would allow him to become a Divya again - even to be more than a Divya since he had gained the experience of transformation - and thus regain the First Hyperborean totalized again as "ELELLA" beside his "ELLAEL". "But that "human woman", "daughter of men" and of the earth, in something preserves her primordial beauty, in a

certain irresistible magnetism, which was capable of "enamoring the angels", an abyssal feminine substance. Because of death, the Demiurge has had to endow her with physical organs of reproduction, which allow her to multiply her nourishment, and which are capable of mixing the intense pleasure of orgasm with the pain and blood of birth. Thus the Demiurge avoids that with death its "fuel" also disappears. With birth he forces other "he" and "they" to incarnate, imprisoning them in his nets. The energy capable of creating new bodies and giving new lives, the Demiurge obtains it from that igneous blood that "he" and "she" also possessed, magical fire detached from the proto-Cosmogonic Eros, power that has been called Kundalini, in Sanskrit, and that is a Serpent of fire and feathers of fire, the Serpent of Paradise, of Hyperborea, a very small part of which is expressed in the sexual energy and a greater part in the Odil Force, with which Zeus created Athena. Corrupted by the Demiurge, it will be able to give life to new bodies, as a trap to imprison in its matter the transhuman "he" and "she". What made the Asen "fall in love" with the daughters of men, falling into the nets of reproduction? The legend tells us that Hyperborea was separated from the other continents of this earth by a Golden Cord -of gold and silver-. Beyond those limits lived the "daughters of men". The Asen saw them one day and could not resist the temptation to love them. It must also have been the Demiurge who endowed the Asen with the organs of physical reproduction, which they lacked. Did it mean a pact with the Demiurge? Or was it a risk accepted, since it entailed death and the danger of the loss of immortality? An immense risk, but which offered in exchange something never dreamed of even by the greatest utopians...?"> [Manu. For the Man Who Will Come].

Due to the sin of the flesh, the "Second Hyperborea", that is to say, the voluntary capacity to transform from hyperborean man into absolute god was definitively lost, blocking the Memory of the Blood. The "Third Hyperborea" is inaugurated, a

mythical but real city, made of stone and earthly materials and inhabited by the Nordic polar race. Hostilities in the world are also inaugurated, transferring the cosmic conflict into a mundane, historical, ultimately political one. "What then happens here on earth (defeat or voluntary action; again we do not know) is the decisive Drama, of the "falling in love of the Divine Hero with a daughter of man", of the animal-man, and its mixture, which transforms him into a semi-divine hero, into a hero-vira and makes him reside permanently in the body of a man of the earth. It is here that the tragedy and the Great Earth War begin. The necessity of the Path of Return: Urdhavareta, in Sanskrit. The Deva-Yana from beyond the grave. The importance of preserving the Memory, the Minne, the memory of the Divine, of the Other Universe lost by defeat or voluntary adventure. And what is recovered someday, if it is recovered, will never be the same, being able to be even more, because now the totality of ELELLA and ELLAEL is reached, with a Face (the one of the earth, the one Gerda gave to the beloved and the beloved, with her Rune of Flesh). (...) The Hyperborea to which we now refer, the terrestrial, the polar, the Mitgard of the Aryos, the Middle Earth, is inhabited by the semi-divine heroes, being the reflection, the golden shadow of the extra-celestial Asgard, made in their image and likeness. Here, Wotan has incarnated in Rama, has become his heroic and luminous form"> [Adolf Hitler, the Last Avatar].

For Serrano the remains of the "Third Hyperborea" would still be visible and, in his opinion, they could be linked to the island of Helgoland, which according to quotations from rather late authors was sought by Pytheas of Marseilles, an ancient Greek navigator. These remains could correspond to certain islets in the North Sea that the writer himself visited during the early years.

It would have been to an eventual collapse of this distant homeland that the inhabitants of this Hyperborea - sometimes

called Atlantis - would begin long migrations that would take them to all the ends of the earth. With the passing of the years and the subsequent racial mixtures, these terrestrial Hyperboreans would progressively lose the memory of their origin. This would be the man of today, the one who fights with himself and who has a very faint capacity to hear the ancient echo of the gods. "The Battlefield, in addition to the earth, was now to be the interior of the hero, of the vira. Divine only halfway" [Adolf Hitler, the Last Avatâra].

THE WHITE TRAITORS

Some gods who entered the conquered territory were imprisoned by the Demiurge transforming themselves - entirely or parts of their being - into constellations, planets and stars. The god Cronus, for example, was transformed into an aging agent of matter, in time, into Saturn. As other gods fragmented, they were also imprisoned, serving as raw material to create atoms, minerals and mundane entities. Others meanwhile were confined to different places on earth.

Serrano spoke of a god imprisoned at each magnetic pole. These were the giants of the mythological sagas, chained to great rocks or mountains, also relegated to the depths of the sea or to the terrestrial abysses. In these narratives it was the heroes who rescued these giants, freeing them from demiurgic imprisonment in a constant war against the Demiurge.

In this terrestrial war, gods and heroes fought against the Demiurge, although sometimes they colluded with him. An example would be for Serrano the impulse of the Greek hero Jason to free the Giant Phineus, in a clear allusion to two beings in favor of the hyperborean cause. Not so is the case of Hercules who, after liberating Prometheus, would conspire with his enemies to destroy the giants.

This would be an allusion to what the Chilean author called "the white traitors", gods or heroes in cahoots with the Demiurge. "<The sons of the Gods and men were the giants of ancient times, when the Continent of Hyperborea was lost, submerged by the ice of death. They migrate towards the Gobi where they found a high civilization. And when also that region is transformed into a desert ("the Desert extends", said Nietzsche), they make a pilgrimage towards the West, taking refuge in the Himalayas (in the Himavat) where there are entrances to the Hollow Earth, which they often do not see. The struggle between giants and men, between the heroes, the Vîras and the Sudras, has begun. Some heroes betray and collaborate in the destruction of the giants, like Heracles-Hercules. They use cunning, which is a by-product of the mixing of bloods. However, Hercules will also help Prometheus to free himself"> [Manu. For the Man to Come].

Miguel Serrano devoted much space in his narrative to the fall of Cronos. Becoming Saturn, he would later be called Satan, Baal, Beelzebub, Jahve-Shaddai, the devourer of time. Therefore, defeating Satan meant defeating time and achieving immortality, i.e., it implied that Satan, if he became the absolute god Cronos again, represented the end of time. This hyperborean drama for the writer remained undefined because of the help that some terrestrial hyperboreans, heroes tempted to participate in the "creation", gave to the Lord of Darkness. This had become a kind of recurrence, a fifth column in the cosmic war repeated throughout history, the so-called "Neutral Angels", or in some cases, "Prisoner Gods".

This betrayal of some hyperborean heroes would have been perpetuated in an archetype of betrayal, an idea that took hold of the heroes, as well as of their descendants, the present men. These, in spite of having lost the "Memory of the Blood", that inner echo that spoke to them of their hyperborean origin, were tempted to sabotage the actions tending to win the fight with

the Demiurge. The last great betrayal would have been during the Second World War, from within the ranks of the Axis powers and the Reich itself. "The Neutral Angels and the white traitors have also been hypnotized, dominated. They work so that the Vîras on earth, the divine exiles, can neither overcome nor free themselves and collaborate in the plan of Demiurge Jehovah (...). Here is the explanation of the treachery of the German generals and of the families of the European nobility, of the House of Savoy, of the Habsburgs, of the Mountbatten, of the royalty of England" [Adolf Hitler, the Last Avatar].

In the narrative of Esoteric Hitlerism the white traitors are at the service of the Lord of Darkness, and their action is much more effective than the different entities plagiarized by the Demiurge, largely because this Lord of Darkness manages to "create" a strategic weapon, a kind of cosmic machine, a demiurgic archetype: a projection that would be Jahve himself, Satan, perhaps the ancient god Cronus imprisoned, and where the Jews - within this cosmogony - would become the children of Jahve.

Moreover, following the idea of the legend, the model of Jahve's creation would have been imitated by certain rabbis, who would have created, by means of kabbalistic formulas, a creature called "Golem": the archetype of the creature without a soul, without hyperborean blood, a Frankenstein. As such, the Golem would be a demiurgic archetype, a fundamental weapon used at certain key moments in history. That is why every so often the hosts of the Lord of Darkness needed to create a new one.

This is the denunciation that Serrano puts in evidence in his work, since at present the globalist rulers would be creating a new creature, which would have technological components fused with biology, a symbiosis that would be intended to extend to all humanity with the determined purpose of

degrading it even more, impeding the path of transformation of the Vîras.

THE GOLDEN CORD

In this transit through the lost ages of time, and in spite of the loss of the Memory of the Blood, Miguel Serrano was contributing to unravel the thread of a still living tradition with which it was possible to reconstruct the great myth of the First Hyperborean, in great part that tradition that was scattered in myths and legends, ancient texts, and also in certain organizations, brotherhoods and sects around the world, and some others that still subsist. It was what he called "The Golden Cord".

All this literary expression that he managed to reconstruct throughout his life -absolutely captivating, by the way-, allowed him to specify a corpus, a legitimate genealogy of the Nordic-Hyperborean tradition. Among Celts, Vikings, Druids, as well as Templars, medieval troubadours, Rosicrucians, and the Hitlerian SS itself, among many other actors of history were mixed in his hallucinating story.

And it is in this journey that the loss of the Second Hyperborea was, for this tireless writer, an event that would have occurred both externally and within man. Inwardly, the divine heroes - the Asen and Vanen of Norse mythology, and also the Tuathas of Dannan of Celtic mythology - would have lost their capacity to return to the First Hyperborea, that is, they would have been transformed into humans, divine only in potency and after hard spiritual works. Externally, the terrestrial Hyperborea would have collapsed as a result of some natural catastrophe, sometimes indicated as the fall of a moon. Thus would have begun the "true exodus", the Hyperborean exodus, since for Serrano the story of the biblical exodus was only a meager echo

of the original myth.

Later, the inhabitants of the polar Hyperborea would form the Third Hyperborea, which the author himself would often refer to as "Atlantis". It was as a result of the sinking of this island that the Nordic-Atlanteans would develop a civilization in what is today the Gobi Desert, and that after the collapse of that humanity would have migrated to the Himalayas, as well as to northern Europe. From these populations would descend the Bronze Age Germanic people scattered from southern Scandinavia to northern Eurasia.

It is still believed that around 1,400 B.C., these populations would have settled all over the globe, reaching as far as Egypt. However, Serrano repeatedly stated that already in previous times the divine heroes had established colonies all over the world. In America -in Tiahuanaco-, Asia and Egypt, empires were founded in the image of the Second Hyperborea, which also suffered their processes of racial decadence and loss of the Memory of the Blood. The Great Exodus, therefore, was what would have allowed the reunion of the Hyperborean descendants of the most different regions of the world, crossings that most of the times would not have been friendly, but rather translated into armed conflicts that had their beginning in the domination of terrestrial spaces in times when the notion of racial brotherhood had already been lost.

Among the most important Hyperborean descendants were the Goths, a Germanic population from Scandinavia that conquered vast areas of what is now Russia, Turkey, Austria, Italy, France and Spain.

According to Serrano, the Goths carried the "Treasure of Hyperborea", the Graal, - in some cases a mysterious object transformed in the Christian tradition into the Grail, the cup of Jesus' last supper, according to other traditions it would be a

stone (perhaps black) fallen from heaven - a sacred object that would later have been guarded perhaps by the Cathar heresy, certain Templars and other warrior-spiritual orders of the Middle Ages.

In present times - the author affirms - this treasure would have been transferred to the South Pole by the survivors of the National Socialist epic. Antarctica, together with certain regions of the American continent, became recurrent places that gave place to the possibility of an ancient refuge for hyperboreans defeated in the different cosmic and terrestrial combats.

America, or the so-called Huitramannaland, would have been a place where many times secrets and objects of the Second Hyperborean were sheltered. This was dictated by Miguel Serrano's Memory of the Blood, who perceived the "magic" and nostalgia of the landscapes and mountains of the Andes.

It should be added that for this tireless writer, each exodus, each refuge, each new hyperborean civilization was accompanied by the constant stalking of the shadow of the Demiurge. After founding their cities and organizing them according to the archetypal hyperborean patterns, certain populations or characters who served as acolytes of the god of darkness rushed to settle in them and then infiltrate them and subsequently subvert the established order, recurrently producing a new catastrophe by means of civil wars, disorder and confrontation between the communities. All this through the activation of the archetypes of the Demiurge, greed, usury, counterfeiting.

If the First Hyperborea was beyond the "Green Ray", the same happened with the Second Hyperborea, which was located beyond the "Black Sun" and the "Double Star", Venus, gateway to the Third Hyperborea. The exodus after the Third

Hyperborea was symbolized by Serrano with the Swastika Dextrogira (Rightward rotation), that is, the swastika cross with its blades turning to the right. The inverse path to return to the lost Hyperboreas was symbolized by the Swastika Levogira (Leftward rotation), the symbol of the Nazi Reich.

FOURTH AND FIFTH HYPERBOREA

In "Manu, for the Man to Come" a diagram is reproduced under the title "The Absolute Man and the Absolute Woman". It details what has been discussed so far: the process of separation and fall of the Hyperborean Gods as a consequence of the demiurgic explosion. The beginning of the Great Cosmic War.

In this image two circles are shown, those representing "ELELLA" and "ELLAEL", the absolute gods. From each of these gods are displayed in a straight line the different stages of the drama described above, which can be read from top to bottom, as indicated by the swastika of descent that accompanies the drawing, or the other way around, that is, as indicated by the arrows of direction, following the path of reunion or ascent.

From the first circle "He" is separated from "she". The latter descends through the different Hyperboreas, which number up to five, a novelty not explained in any text. In this diagram the "Fifth Hyperborean" represented the present earth. It was in this "Fifth Hyperborean" that "she", i.e. the divine woman mixed with the animal-men, met her "He", the unmixed divine man. Their reunion transformed them again into "ELELLA", the Absolute Man, the Hyperborean god. Something similar happened with the parallel line describing the drama of "ELLAEL", the Absolute Woman, in which "She" does not mix with the "he", the animal-man prisoner of the Demiurge. The recomposition of "ELLAEL" will depend solidly on the destiny of the divinized hero of the egg of "ELELLA". "However, the

Paths of the Feminine and of the Eternal Masculine are opposites, not only in their substances, but also in their forms. And so it is that the She, who departed in search of her 'he', detached or escaped from ELLAEL, is the Asin, who very rarely descends to earth and never mingles with the animal-men, as did the Asen, El of ELELLA, with the animal-woman, with the imprisoned Eve." [Manu. For the Man to Come].

<<Thus, the Prisoner will always have a secret conduit, a way of escape from prison. It will be enough for him to extend a hand towards the Selbst, towards that very ancient Personage, who is before the self. Halfway, his hands will join, and then that mighty Being - the whole Symphony of a Family of Hyperborean Notes - will cross him like a Green Ray, piercing him through and through, transmuting his astral blood into flames of blue-green fire, clothing his form in the immortal matter of Vraja, making his pupils square. And it will be NOS, being able to give one face, two faces, four faces-of ELELLA and ELLAEL-to the one who will remain waiting in Eternity" [Adolf Hitler, the last Avatar].

However, for Serrano, the absolute god before the separation and the god after the reunion, although ontologically equivalent, were not the same. The hyperborean god who let his complement "come out" until he lost it, who then became a Divine Hero to later reencounter it by returning to totalize himself with the absolute god from which he once emanated, had won a combat, had lived the experience of war and liberation. This experience made the absolute man who had already lost and reencountered part of his being, together with the absolute woman who lived a similar process, acquire the combative experience of their projections, transforming themselves also into veterans of the stellar combat.

Both had gained an experience, they were different and better than before the combat. They had undergone a process of self-

consciousness through the "I", that consciousness impossible in the First Hyperborea, only viable after entering combat on earth. They had been able to obtain a Face.

The drama of the hyperborean gods was therefore not a return to the origin as if nothing had happened. Winning the experience of combat meant that the gods had improved, triumphed, evolved if you will.

In short, the absolute woman and the absolute man were no longer lovers, but comrades. The heroic way was the great path of transformation of his Esoteric Hitlerism. <<And since what does not kill makes stronger, according to Nietzsche, the Divya can emerge more powerful and more conscious than the highest Gods, at the end of this combat, personalizing his Monad, giving it Two Faces, spiritualizing the very earth and even the galaxy, disintegrating the illusory Demiurge and his terrestrial and extraterrestrial acolytes" [Adolf Hitler, the Last Avatâra].

PATH OF ESOTERIC HITLERISM

By using mythological, religious and sometimes mystical images and analogies, the call to struggle proposed by Miguel Serrano was often mistaken by some misinterpretations as an invitation to follow exclusively a path of inner spirituality, something like a personal initiation, with individualistic objectives aimed at expanding consciousness or obtaining spiritual salvation.

A closer look at his work would reveal, on the contrary, that every spiritual adventure was aimed at awakening men in order to engage them in a relentless struggle.

Thus, it was ruled out that in his writings an initiation in hermetic matters was embodied. The truth is that in his work there was no method, no exercises, no major references on how to travel a path of these characteristics. Even this matter has caused more than a few disappointments in "sorcerer's apprentices" who have immersed themselves in the pages of the "magician" Serrano to extract secrets of the beyond and the power of domination of nature.

In truth, the only initiatory method that can be appreciated in the books of Esoteric Hitlerism is to assume the Nordic-Hyperborean archetype of the hero, and this path only needs the will to fight. In this respect, the literary work of Miguel Serrano is clear and unequivocal as it is covered by all the elements capable of awakening in the reader the heroic archetypes of Nordic roots, and which the author himself set in motion with the clear intention of activating the Memory of the Blood that would transmute the biology of man, allowing the integration of certain ethical and spiritual aspects into the vitalist reality.

This path was that of totalization, that of the Self, the transmutation of the individual into a Hero conscious of his totalized nature.

For Serrano, those who "encountered" the Nordic-Hyperborean archetypes, those who felt the "Memory of the Blood" or the atavisms of the race, went from being hypnotized by the insipid modern life to being men of action, fearless, devoid of worldly considerations, true non-conformist heroes with the world around them.

From this stage, which corresponded to a kind of possession of the archetype -speaking in Jungian terms-, one could follow increasingly committed paths, until the transformation into a true warrior, a hero with his own morality, a leader capable of creating a new vision of the world. The initiation of Esoteric Hitlerism was a path of awakening and physical, mental, spiritual and biological transformation, to transmute reality, submitting it to the Nordic-Hyperborean cultural veil - archetypes.

This is why Serrano maintained that the encounter with the warrior and hyperborean archetypes -his "initiatory" method, if you will- was given by the force emanating from them.

This force of archetypal manifestation was greatest at certain periods, especially at the beginning of each mythological Age. Once a cycle had begun with force, the power of the myth declined as it progressed. This would have been appreciated at the end of the twentieth century when the change of an Era was taking place, which made possible the renewal of the myth. Therefore, it was only necessary to be attentive to how this narrative was configured. It could be seen that the archetypes of the Nordic collective unconscious were re-emerging and emanating their power to those who were willing to walk that path. However, the configuration of new "faces" for the heroic

archetype could be distorted as had happened before. These were the archetypal traps to which the writer has referred in his books, especially in his work "The Resurrection of the Hero".

ARCHETYPAL DISPENSATION

To a certain extent, the path of esoteric Hitlerism was the inverse of the path described in the myths, especially in those that alluded to the fall of the gods. Man in his daily life, more than overcoming initiatory tests, had to be able to pass through and go beyond certain aspects of his reality that had to do directly with the genetic inheritance, as a formula to "undertake the way back to Hyperborea". That is to say, it was necessary to "attune" the body and the mind in order to conceive the world under the veil of the struggle. A transit that has been available in different ways - in its form, but not in its substance - throughout the various historical periods. In short, the heroic way for Serrano symbolized the possibility of an archetypal dispensation, a manifestation that was determined according to the cosmological Eras.

The myths and naturalistic religions have always been "cosmological", since they inserted man and his nature in the framework of the cycle of the universe. The solar and chthonic gods came to represent the natural order and its laws, being the cosmological eras, the seasons of the year, the solar and lunar rhythm, a period of manifestation represented in prodigal cultural experiences, in which the heroic initiation for a life as a struggle was impossible to remain on the margin of the events.

In this sense, the vision that prevailed for Miguel Serrano was not based on a universal historical progression, but rather, very much in the Spenglerian style, each culture "animically" lived its own archetypes and recurrences in parallel to other peoples and cultures.

In cultures close to nature and the cosmic order, the occurrence of cycles was what determined the becoming. A traditional idea of the experience of time and the recurrence of things that the author himself applied to his heroic path. Each cosmic cycle implicitly carried an idea-force, a kind of cosmological impetus, a cultural archetype that determined the way in which the face or symbols that would surround the path of heroic transformation were made manifest. It would be periods of approximately two thousand years, at the zenith of the great celestial vault, that one of the twelve zodiacal constellations would once again position itself in that seat. The last one to do so was the Age of Pisces, the fish. And it is estimated that a couple of decades ago the so-called Age of Aquarius would have begun.

Before the time of Pisces the current astrological Age was that of Aries, the ram, and before that of Taurus, the bull. Of this transit there are still archaeological traces that have provided evidence showing the influence and cultural determinism of the cosmological symbols linked to each ruler of the Era. The most notorious was the Age of Pisces, which came to represent Christ, having begun precisely in the year zero of our era.

It was thus for Serrano that each new era presented new faces to the archetype of the hero, which allowed a greater rapport with the cosmic cycles. <<My experience is the following: astrology and alchemy refer equally to a secret drama. They are revealing to us in symbols a great mystery: The astrological Eras are a Day in the Year of Rounds. And each of these Days delivers to us an archetypal Dispensation. Taurus; the solar religion of the bull; Aries, that of the ram, of Rama, of the Father as Lamb. That of Pisces, the Fish of Kristos, the Solar Son. Astrology and alchemy because each planet represents a particular metal as symbols of a process of transmutation, which leads us to cognize, through both, experiencing the death and resurrection of a God. Better said; the transmutation of a

Hero into more than a God. Even if we wished to be able to explain these things with the greatest clarity and in simple words, due to their intrinsic nature, it is not possible. These are hidden territories, very difficult to traverse with rational intelligence. The astrological cycles are not absolutely closed; the Gods die; but they resurrect in the next cycle with different clothes, transmuted. The bull, symbol of light in Taurus, dies in Aries; sacrificed by the Hero Mithra; because it has become transmuted into its opposite, symbol of the shadow, of the blind forces of a corrupted Nature; as the Dragon was in his time. And, thus, Mithra and Siegfried are one, in struggle against the dark powers. Mithra slays the bull, Siegfried the dragon. And both in representation of the Sun; of Helios, their Father"> [The Resurrection of the Hero].

Serrano insisted throughout his work that at the beginning of each cosmological Age the archetypes presented themselves in a stronger form allowing them to be experienced in a clearer way. But these archetypes were only signs, not ideas in the Platonic sense and less real gods. They were roadmaps, analogies to awaken in man the longing for transformation. "It is the same recurring Archetypes that bring the message and draw back the veil of the secret of science; to build the sword with which to disintegrate the phantom they represent. To pass beyond it. Because, what the Archetype asks us, precisely, is that we disintegrate it" [The Resurrection of the Hero].

Each Era delivered a renewed possibility of heroic transformation; if the Age of Pisces delivered a whole concrete archetypal framework of symbols of transformation, in the Age of Aquarius the myth would again be renewed by deploying a new imprint to the heroic archetypes. The myth of the Nazi epic would consequently come to occupy that role in the literature of Esoteric Hitlerism. "<Adolf Hitler unmasked the Enemy, once and for all. He recovered for the white race its Aryan roots, its Hyperborean foundations, giving the hero and the

warrior the opportunity to continue in combat. He reestablished the inequality of men and bloods, making the Aryan feel again the divinity of his origins. At the beginning of the Aquarian Age, Hitler has made possible the Resurrection of the Hero>> [The Resurrection of the Hero].

THE PISCES TRAP

However, although each Era delivered new "archetypal dispensations," in Pisces the forces of the Lord of Darkness had succeeded in intervening in the natural course of events. He had made the heroic archetype of Christ a vague reflection of its real meaning, and in the process had distorted the idea-force that delineated the heroic roadmap.

Denaturalizing the archetype was a strategic blow of the Demiurge, effective in converting it into a static and mummified dogma, disrupting that which was inherently subject to the cycles of nature and the becoming of the cosmos. With the falsification of the Nordic-Hyperborean archetype in Pisces, the heroic path was veiled, becoming a mere gregarious religion, detached from the tradition of heroic transformation.

In the effort intended by Esoteric Hitlerism, the archetypes would be tuned back to the cosmological analogies, which ultimately were human creations, making it clear that if the Nordic-Hyperborean archetype was inoculated with strong doses of archetypes emanating from other bloods it would lose its power, the Aryan warrior potential being finally co-opted by being altered by other soul figures. "The mortal sin, so to speak, is to change one's own representation of the Archetype, falling prisoner in a foreign representation, which is not that of our blood. Here is another temptation (induction, in this case) put by the Enemy" [Memoirs of Him and Me. Volume III. Mission in the Transhimalaya].

However, the inverse path to recover the hyperborean archetypal force of a distorted mythological cycle was also possible. Serrano even expressed the possibility that peoples of blood other than Nordic or with some amounts of it - following the great exodus of antiquity narrated by Serrano, the Hyperboreans reached all the ends of the earth mixing with all peoples including the Jews - could dilute their original blood, "dissolving" their own archetypal force, which would allow them to access the hyperborean archetypal potency of the present Age. <<It would be enough a small alteration in this Unconscious that is the "Memory of the Blood", of that anti-blood, in this case because of a greater absorption of Aryan genes, so that the Demiurge-Jahve would also be modified and extinguished, being killed by his own creation; something that can happen the instant the Jew, by that metabolic alteration, ceases to be an orthodox robot, a numerical, arithmetical Kabbalist, ceases to be a Zionist" [The Resurrection of the Hero].

Miguel Serrano sought to reconcile the Western Judeo-Christian culture with the hyperborean archetypes and thus save the Nordic archetype of Kristo (with K) from Orientalist and Semitic denaturalization. His research on Mithraism as the source of Christianity and of the Christic archetypes in Norse antiquity was aimed at "Aryanizing" Christianity and thus saving the West from the lack of the "memory of the gods". This was the "Kristianism" of Nordic-Hyperborean origin, over Judeo-Christianity. Serrano wanted to give back its cosmic dimension to Christianity, taking it out of a mere dogmatic, spiritualistic and dualistic religion in order to give back to western men a heroic way according to the cosmological Era in course. The exposed "Kristianism" made of the archetypal dispensation of Pisces a heroic way of transformation.

THE AQUARIUM TRAP

However, despite the efforts to "save" the Piscean archetypes, a new Era was on the horizon to bring new possibilities and renewed strength to the symbols of transformation, necessary for the new face of the heroic archetype. In this sense Serrano warned that the Piscean trap, as he called the adulteration of the hyperborean "Kristic" archetype into a Judeo-Christian one, could be repeated in Aquarius.

Since the Nordic-Hyperborean archetype would make its entrance with force in the stages of renewal of the myth at the beginning of each astrological Age, the beginning in the year 2000 of the Age of Aquarius would be precisely the moment where the most awakened and those in charge of maintaining the tradition had to fight so that the new "face" of the archetype would not be inoculated with myths and archetypes exogenous to the Nordic world. The tragedy of Pisces, which had distorted the archetype of Kristo and transformed it into a religion that did not provide the necessary instruments to recover the hyperborean condition, could be repeated again, this time corrupting the heroic archetype of Aquarius. This drama, according to the author, could be consummated in several ways.

A grave danger was verified even in victory when it came to maintaining the Nordic-Hyperborean face of the Aquarian Age, that is, in Hitlerism.

Although for Serrano this new epoch was marked by the Hitlerist archetype, one of his fears was that this archetype would be disfigured, falling into a kind of Nazi neo-pagan religion, a "caricature and parody", "inventing and falsifying a Hitlerist religion". "The Hero does not need a New Religion. What the Warrior needs is to know that which lies behind religion: the secret of the Narrow Gate, the Power of that

Alchemy of transmutation"> [The Resurrection of the Hero].

The zealous insistence in the post-war years on the part of the entertainment and mass media to establish as historical truth the existence of a strange neo-pagan or outright Satanist cult within the Nazi Reich was proof of the attempts to create a neo-Nazi religion with serious consequences.

For Miguel Serrano the gods and their myths were mere road signs, not real entities. The hero who engaged in the archetypal struggle did not seek a god, he sought to transform himself into a god, defeating the dragon of the waters of the unconscious to reach the Self and thus become a conductor in the Great War against the Demiurge. For Serrano, the most important thing was the archetype, the signs and forceful ideas that it transmitted to guide in the process of heroic transformation. The face of the archetypes was the least important thing, since in the end they were an invention, a poetic inspiration, part of a mythology. <<Beware, comrades, that the drama of Pisces does not happen again in Aquarius! It is not a religion that the Hero needs, but the confrontation with the Archetype, a crossing through it, from part to part, to be able to observe it from behind, from the other side of the mirror, being able to extract from it the alchemical secret, hidden in its symbolic message: there is no God Wotan, there is no God Mithra, there is no God Kristos, after they entered this Universe. There is only a Chronicle of the Divine Family, a Great Book of the Asen and the Gods, who came here to fight at the limit of the unused Time and of that Eternity that became Time (Saturn), so as to achieve consciousness of their Eternity, when again it ceases to be Time. And the Runic Book says that you, O Hero, were Wotan, were Mithra and were Kristos.... And that thou shalt never again be them.... For thou shalt be Other..." [The Resurrection of the Hero].

In one of his last books, "The Widower's Son", Serrano

provided another disfiguring alternative for the Nordic-Hyperborean archetypes that would watch over the path of man's awakening. In that text he analyzed the various efforts of archaeologists, theologians and researchers to refute the foundations of the three great monotheistic religions of today, Christianity, Islam and even Judaism, with the aim of eliminating any trace of the Nordic-Hyperborean archetypal path that these religions might have, especially Christianity with Mithraist roots.

With these assertions Serrano seems to have invited to live the archetype regardless of whether it was pagan or Christian. This is not surprising, the Indo-European genetic atavism has certainly tended to maintain or even add Nordic-Hyperborean archetypes to Christianity. The most popular festivals of Christ's religion maintain a recognizable pagan substratum. Most probably he was referring to this when he warned of the destruction of religions as a plan to erase definitively all kinds of archetypal signs, including by the way the disfigured Western Christianity. "And it is precisely now, after two thousand years of having imposed on the Aryan world of the West the most terrible sense of guilt for the murder of a "God-Man" and, in his name, having destroyed old pagan cultures and civilizations, here in America and in the whole Globe, that those same manipulators, who enslaved the soul of almost the whole earth, announce that nothing was true, because the foundations of that story, of that "tale", never existed. And for this they rely on the most recent archaeological and anthropological research (...) One must ask oneself: If everything was a lie, if two thousand years were built on legends and myths, what happens with the Romanesque and Gothic cathedrals, with the wonderful music of Bach, with the paintings of Michelangelo and Leonardo, created on those myths? And what about the saints and mystics: a St. John of the Cross, a St. Teresa, a St. Francis of Assisi, an Ignatius of Loyola

and Padre Pio himself? All for nothing? All useless? It is here that another mystery comes into play, completely alien to the actions of men and also of biochemical robots. It is the strange action of the Archetype and its incarnation, or reincarnation, on earth. Paul -Paul of Tarsus-, who "did not know Jesus", had to make use of Mithraism to set up his Christian story. And the Archetype of the Greek Kristos, who is none other than the incarnation of the Egyptian Horus and Osiris, the Hindu Krishna and the Avatar of Vishnu and Siva, appears to him - and possesses him. Later, and already installed the Church of Rome, through the Visigothic, Merovingian and Saxon Popes, also Wotan of the Germans makes his appearance, crucifying himself in the Christian wood, as he was before in the pagan Tree of Life, the Iggdrasil of the Externsteine. Through the various councils the dogmatics is created, which incorporates small pieces or hints of the archetypal revelation, hiding the essences, unfortunately" [The Widower's Son].

The insistence on evoking an Aryan Kristianism of which such diverse characters made reference, from Jung to Wiligut, passing through Rosenberg, Chamberlain or Wagner, was precisely because this formulation contained traces of the original inception, and could serve in the transfer of the new face of the heroic archetype for the Age of Aquarius. Therefore, Serrano's effort was also focused on anticipating the demiurgic destruction of religions that would give way to a new belief, a new faith: globalitarian, counter-archetypal, completely unfavorable to heroic trans-formation. The replacement of the Nordic-Hyperborean archetypes by a spurious dogma, that of Human Rights and Equality.

THE YUGA OF HEROES

In view of what has been developed, it is clear that the archetypal dispensation was for Miguel Serrano a renewal of

the myth at the beginning of each cosmological Era, where the natural scope of each of these epochs was certainly that of transformation from the beginning, together with the contribution of new faces to the archetypes of the hyperborean collective unconscious. In this process it was the man, the hero, and, by the way, the enemy, who determined the course of events, allowing the correct incarnation of the archetypes or, on the contrary, preventing it in the "traps" of the cosmological eras. However, on certain occasions the author himself seemed to ascribe to a doctrine of involutionary cycles in which human power could determine little or nothing. This vision of time is rather more pessimistic, subjugating the heroic will to the irremissible fulfillment of the eschatological degradation of the universe. These theories were common in the Hindu tradition, although the late Greek tradition had also elaborated something similar.

The philosophical and religious tradition of India spoke of different Yugas or great Ages. The Satya Yuga corresponded to an Age of the Gods. Thousands of years later, the Kali Yuga corresponded to the Age of demons and decadence. For Serrano, this time of decadence would correspond to the present Age. Similarly, in the Greek tradition that began with Hesiod, the Golden Age represented the time when man lived in Olympian utopia. In contrast, the Iron Age, not to be confused with the historical Age in which civilizations discovered and used iron as an agent of progress, would come to signify communal and social decadence.

Serrano took this idea, but to avoid determinism and to give prominence to the hero, he inserted the Age or "Yuga of the Hero", a window, a pocket of added time, in the middle of Kali Yuga or Iron Age that allowed the transmutation of reality to force the return of Hyperborea and its Golden Age. For Serrano the present time was the Iron Age, the Kali Yuga, and the Age of the Hero was represented by the Hitlerist Reich. "Subject

and prisoner of the Eternal Return, already mingled with the "daughters of the earth," lost the strength and power to leave, as he would enter, by the same door, the hero, the Vira, must turn within that Circle, bound to births, deaths and returns, just like beings without divine origin. It is a law of the Eternal Return, because of the limited demiurgic energy, that each new Round offers lesser possibilities of triumph and liberation. Less energy and a shorter life. From the Golden Age, from the Satyayuga to the Kaliyuga, the Iron Age. And there will still have to come the Age of Lead, of total slavery, the Fourth, or Fifth Estate, with no possibility of salvation for anyone. Nor of reunions. The magic "Bag" of the "Yuga of the Hero" would only be possible in the most critical moment of the Kaliyuga, as a very brief mirage of the return of a Golden Age: the Third Hitlerian Reich" [Manu. For the Man Who Will Come].

It is difficult to reconcile the concept of the archetypal dispensation - determined by the heroic will - with the conception of the Hindu or Greek Ages determined by universal cyclical pessimism; nevertheless, it would seem that these would come to represent a background, a sort of pre-rational history, an ante-history that still dwells in man and whose origin cannot be determined. It is possible to think under this premise that, although the myth is renewed and only in Pisces has it been intentionally degraded by external agents, there would be no possibility of a gradual decadence alien to the will of man, while, in the Ages, according to Hindu and Greek mythologies, these would seem to involute within a universal cyclical process parallel to the interferences of man. Put this way, there would be no Piscean trap, nor could there be any Aquarian trap. Rather, these traps would be part of the natural process of a great universal cycle in which man would have no major interference.

But Serrano provides the necessary clarity in this regard when he points out that "it is the Indo-Aryans who give us a detailed

account of the cosmic and planetary phenomenon of Involution. It is not taught in the Vedic Period itself"> [Adolf Hitler, The Last Avatar].

In other words, despite this description of Ages that have their origin in ancient India, it is rather the Indo-Aryan world that contributes to the cosmic conception of archetypal manifestation. However, there is something that the author contributes, not in order to reconcile these conceptions, but in order to establish the framework in which the heroic struggle is inserted: synchronism. "There is a sacred time and a profane time. The first belongs to archetypal, eternal lives, the second is for personal biographies, for the historical. Nothing of the personal survives death, only the archetypal; but only when the Archetype is a Hyperborean Archetype and the hero who incorporates it has been able to consciously realize its Meaning, surpassing it (...) Now, the materialization of the Archetype in this world of slower vibration is effected like the impression of a seal in the "cosmic plasma". For example, in the case of the Urmensch, of the Anthropos, his "hyperborean physiology" is reproduced as follows in the body of terrestrial man: the emblematic animals of the constellations, which are the chakras of the body of the Cosmic Man, are repeated as plexuses in man. (...) From here derives that law of synchronism, so important for our Warrior Order and for Esoteric Hitlerism; because in our initiation the search in the inner world is not enough. In the same way, the struggle must be fulfilled in the external world (...) From Enlightenment onwards, man pays no attention to the Eternal Return of the Archetype, to its cyclic law, to its symbol, which pervades everything, making religious the existence of the one who consciously lives it. For the ancients, events as common as marriage were nothing more than the repetition on earth of events that were first fulfilled in some other Cosmos, because the Hyperborean Gods also married. Man repeated the event, thus filling it with sacredness. The physical union of the couple, hierogamy, the union of

heaven and earth in this Universe, regenerating the Year, the Light of the Year, conferring fecundity and happiness. (...) Apparently, the Kali-Yuga begins three thousand years before the Piscean Age, very possibly with the war of the Mahabharata, which only very late comes to be related in written texts. We thus re-enter an archetypal, cosmic conception, which is repeated above and below. Creation would be an enormous breath, a conception later adopted by the Gnostics (...) The expiration and inspiration correspond to a Day of Brahma. It can thus be understood how the terrestrial day, the planetary and solar year are also a reproduction in the small of the largest. The year, the months, the weeks, the days and even the hours, the minutes and the seconds, are archetypal, having their sidereal equivalents, which we will now detail. They correspond to the Eternal Return of the identical, to the superhuman echo, to the dance of the shadows in the Cavern of Creation. The Day of the Breath of Brahma is a Kalpa. It is composed of 2,000 Manvantaras, that is, 4,320,000,000,000 years. A Manvantara is divided into 4 Yugas. Thus, the Manvantara becomes a Maha-Yuga, that is to say, a Great Yuga. Manvantara, or Manu-Antara, period of the life of a Manu, of a Man-Self, of an archetypal Anthropos [Adolf Hitler, The Last Avatar].

In short, within space-time there would have been the unique possibility of an aggregate time, the so-called Yuga of the Hero, in which the scattered heroes awakened to a reality that could be said to be ontological, to the call of the blood, something totally unexpected in a decadent, involuted epoch. Its visible manifestation in Germany in the thirties, and in the rest of Europe and the world, had repercussions in a "synchronic" way, because no matter if the time corresponds to Eras, Ages or Yugas, its universality has made them coincide, precisely in this "window" of time, in which man, the warrior in his heroism, managed to leave imprinted in time, in the thread that the Norns have been weaving, the memory of an indelible epic

and the path traced to overcome the current state of affairs.

IMITATION OF TRUTH

Although the emphasis with which the Chilean writer insisted on making it clear that the new face of the Aquarian Age was threatened, first by the possibility of a Nazi psuedoreligion being set in motion, and secondly, by the establishment of a materialistic, liberal Masonic religion, there was still something else to be noted: the total subversion of the path of heroic transformation by means of the dissolution of the "Memory of Blood", once human biology itself had been introduced with the artificial, technological and mechanical components necessary to convert man into an artificial being.

This, apart from weakening its inheritable structure and genetic potential, subtly exposed mankind to mental control -the so-called psychotronics-, inaugurating the definitive rupture with the path of heroic transformation in the struggle against the Demiurge. "And this is how the "victors" have destroyed up to three generations already, before chaining man to the machine, to technotronics, with cybernetics, psychotronics and sinister manipulation on the human brain. That this has been a centuries-long conspiracy, with an extraterrestrial prologue to man's life on this Earth-Thing, which now culminates, reaching its limit, is evident to me. It retains the same legendary imprint. The present conspirators call themselves "futurologists" and, like the "Christians" before, the "Marxists", the "Freudians", the "Einsteinians", announce fanatically that the past disappears, because it was in error (in "sin"); poetry, music, philosophy are finished, like ancient paganism, and a completely new era is now imposed, that of the computer, of the robot, of the "clone", of "virtual reality", of the Internet, of "telepresence". The rest is nothing, was nothing. What we are living today is of such gravity for the efforts of transmutation of man into the divine, into Man-God, into Superman, into

Siddha, that those of us who are capable of grasping it, are shaken. The coming events may forever preclude that possibility. However, it is not unexpected by those who have tried to glimpse the process since the first manifestation of the Self. It was foreseeable. Within no-time, it was already prefixed by the presence of an extraneous factor. What is coming upon us, what is already here, is the "imitation of truth"; the "imitation of the Superman," the "imitation of the God-man," of the Siddha. It has been called "virtual reality" and represents the annulment of a possible transmutation of man" [Memoirs of He and I. Volume I. Appearance of the "I", Departure from "He"].

SANGREAL

The archetypal dispensation proposed by Serrano provided the symbols of transformation in accordance with the cultural context, adjusting, or rather, entering into full harmony with the cosmic-natural framework of the Era in progress. That is why the writer would take the symbols and legends of the Nazi epic as that original source, a sort of prima materia, which would be the basis (to a great extent) for the updating of the archetype to complete the renewal of the myth in the Age of Aquarius. However, he himself would recognize that some of the original keys had been lost in the mists of time. Hence, he had to draw on symbols and archetypes known and used in past archetypal dispensations. The medieval alchemical tradition and Western hermeticism, as well as Hindu philosophy - especially Tantrism -, Greek, Celtic, Roman and Nordic legends, and even the mythology of pre-Columbian America - which the author himself took as remnants of the Nordic-Hyperborean knowledge resulting from the exodus of the ancient Vîras - served as a source of symbols of transformation and analogies of the heroic Hyperborean way. The use of all this baggage was part of a Western tradition, and apparently, in accordance with certain Eastern traditions, which was expressed in a "hermetic" and "esoteric" language.

However, the Germanic and Viking sagas or the ancient Indo-European traditions were far from the occult and metaphysical tone of many groups and traditions of mystic-occultist roots. Serrano realized this and without denying the hermetic language, he stated on several occasions that this narrative was subordinated to the warrior essence of the Nordic-Hyperborean tradition, a naturist and not metaphysical tradition, anti-dualistic and not fragmentary, mythical and not dogmatic. Moreover, he would establish a clear difference between his hyperborean knowledge and the esoteric currents of both the

West and the East.

Esoteric Hitlerism was a natural, biologist knowledge, not an occult doctrine based on secrecy, theories and unclear concepts. For Miguel Serrano the path of heroic initiation of his Esoteric Hitlerism had nothing to do with the spiritual chaos of modern occultism.

SPIRITUAL DECLINE

The author himself in several of his works relates that he was initiated into a mystical and warrior Order, in which he had the possibility of coming into contact with an ancient knowledge, from which came in large part the multiple hermetic and esoteric terms of which he made use in his vast literature. He has recorded that it was during the year 1942 that he came into contact with this group of initiates when he edited the magazine "The New Age", a publication totally pro-Axis.

It was on one occasion that one of his collaborators - a member of the Italian consulate - would introduce him to a mythical dimension of the world conflict, which awakened in him a strong interest in those revelations. Soon after, he would be invited to meet the leader of the group and the source of those revelations: "The Master".

It would have been easy for Serrano - as it happened to many - to fall into a mystical introspection that would take him out of the worldly struggle, especially taking into account, in general, that the narratives of this type of groups are highly suggestive, and many times, tend to trigger spiritual processes of great intensity. However, the "Order" had a difference, it gave much importance to the physical reality without separating it from the spiritual world.

The "Order" was not a dualistic mystical grouping, nor the

typical hermetic sect that isolated its members in order to achieve greater dependence on the leader. The "Order" encouraged involvement in the world and struggle on all planes. "In Chile and in different countries of the world, including India, I have been able to meet many so-called esoteric or initiation organizations, in addition to those derived from the great established religions, such as Buddhism, Christianity, Mohammedanism. All of them, in one way or another, are oriented to the perfection or evolution of the inner being, isolating the disciple from the external world, in order to better achieve their ultimate goals, either through knowledge or development practices, such as those taught by Gurdjieff. All of them, to date, are controlled by the [...], which thus, and once again, isolates the "goym" from the business of the world, giving him also here an adulterated knowledge. Strangely, none of this happened with the Order to which I had been taken by the Cultural Attaché of the Italian Embassy, in the year of grace of 1942. Nothing similar I believe has ever existed in this land. A Warrior Order oriented to direct action on two worlds, the external and the internal, simultaneously and naturally"> [Memoirs of Him and Me. Volume II. Adolf Hitler and the Great War].

Serrano's "esotericism" was therefore a method to enhance the volitional vigor, psychically activating the warrior archetypes, listening to the Memory of the Blood. The initiation and the encounter with the Master did not mean a mystical paralysis in his person, but all the inner growth was put at the service of the combat that was being waged in the world. For him the struggle for the ideals of Esoteric Hitlerism assured greater rewards, even more transcendent than the mystical initiations and the spiritual exercises of saints and anchorites. "And so I recommenced the combat. For this I had only the old Germanic saga in mind, which states that if a warrior, in order to fulfill his duty in combat, loses the time for his internal development (in this case, to give birth to the "Son of Man") and the

realization of his Absolute Self, perishing in that external struggle, once in Walhalla, Wotan and his Walkiria will give him in abundance what he could not achieve here, at the same time they will remake his broken body" [Memoirs of Him and Me. Volume II. Adolf Hitler and the Great War].

Miguel Serrano had very clear priorities. First the fight, the only way to achieve immortality according to the Germanic sagas. And the practices of personal spirituality only as a way of disciplining body and mind in the fight, never as a method of individualistic improvement. This is why he never tired of establishing the differences between his Esoteric Hitlerism and mystical esotericism. For him they were two different things that for lack of better words shared the adjective "esoteric" "<As we arrive here, at this revelation in the esotericism of the General and the SS, it becomes essential to insist that all the esoteric symbolism and phraseology, in use today, has been falsified by Judaism, like that of the chakras, for example, and which we are forced to employ. It should be revised and understood in a different way from the way it is propagated. The chakra becomes, in the Memory of the Blood, in the path of the Leftward Swastika, in the Path of Iring, of the Runes, a vortex, or powerful whirlpool in the current of this Memory, a center of the Aryan consciousness, on the path of return, which must be awakened by the practice of remembering and "hearing" the bloodstream" [Adolf H itler, the Last Avatar].

Western esotericism for Miguel Serrano was characterized by individualistic isolation, a sterile approach, never a true path of transformation. This reverie was evident in the New Age current, where this mutation was impossible; not so through the heroic path, in which the hero should get involved in the world as a way to anticipate the changes in his community, projecting new horizons, creating a new and promising future. It should also be noted that Esoteric Hitlerism was a path of transformation that was neither dualistic nor monistic, that is,

it affected the mind and the body, the spirit and biology. In this sense, the proposed path was raciological and warlike, which needed the biological foundation to develop the volitional and fighting potential. For Serrano, true spiritualism, one that was truly involved in the world, of the "Faustian" and warrior type, was very difficult to find in the West as well as in the East, where innocuous substitutes abounded, a spiritual chaos more harmful than beneficial. "They serve to divert the attention and the path of the youth, taking them out of the "business of the world", which thus remain in their sole and ambitious hands. After the war, from the sixties to this part, an indiscriminate use has been made of occultism, Hinduism, Zen Buddhism, mixing them with black music, the "beatles", "pop" music, drugs, "hippies" and even the artificially provoked "boom" of Hermann Hesse, to destroy more than two generations of young people in the world" [Adolf Hitler, the Last Avatar].

It is clear then that the use of certain alchemical, astrological and tantric terminology, among others, was a narrative necessity in the absence of a more appropriate language when speaking of subjects that transcended the limits of the mundane consciousness of present-day man.

Many readers of Serrano still think that the next step to his work is involvement in esoteric sects or the reading of hermetic texts. But neither studies of the old alchemy, nor knowledge of Gnostic works can help on the path of Esoteric Hitlerism. Serrano was clear: the struggle against the Demiurge on the social, mundane, earthly plane was the best way of spiritual growth, and that included the struggle against one's own limitations to exert an influence on the environment. Following this path, little by little the archetypes - the Gods - of the Aryan collective unconscious would resonate, activating the Memory of the Blood and would manage to consolidate a real, physical and concrete biological mutation that would transform individuals into heroes and then turn them into Divyas,

Hyperborean Siddhas, warriors of Wotan, members of the Wild Hunt.

GRAPHIC ALCHEMY

The process described by Serrano capable of reestablishing the forgotten link, that which would allow the Memory of the Blood to be heard again, was conceived from a vast alchemical knowledge. However, the language of this ancient science was far from alchemy as understood by Serrano, who would use symbols and concepts that did not exist in that tradition. The concepts of the proposed alchemical path were based on the transmutation of the blood in order to Aryanize it. But we must be clear on this point. The transmutation or transformation of the blood did not mean for him a kind of magical act by means of which the inheritable characteristics acquired a quality coming from another metaphysical nature or created out of nothing. The transmutation of blood meant that certain characteristics proper to Nordic genetic inheritance became perceptible, activated or awakened, being really something proper to biological nature. The alchemical narrative of Esoteric Hitlerism spoke of races, genetic inheritance and warrior potential. None of that is found in medieval alchemy. Hence he decided to change the popular concept of alchemy from "Royal Art" to "Royal Blood", Sangreal, paralleling the Grail (Graal) myth. The "adept" of the Sangreal, of Grail Alchemy as he called it, got nothing out of immersing himself in alchemical texts. The only path of this "royal art" was the Memory of the Blood.

This formulation was based on the vitalist potential of man, which for Serrano was the union of the material and the spiritual in a kind of totalized biologism. Thus, the biological, hereditary or racial reality was transformed into a basis for the process of transmutation of man into a semi-divine hero. For Serrano, the Grail was the Nordic blood that allowed listening

to the Hyperborean Gods; the higher the degree of Nordic blood, the easier the work of transmutation. Neither was he fooled by appearances and phenotypes. No matter the nationality or racial extract of a person, the heavy doses of blood coming from the "daughters of men" made this path difficult for anyone, even the most "Nordic" in appearance. "The evil of the Hyperborean Family is a racial evil, a racial sin; the mixture, the miscegenation of the divine Viras that only by the Gallic Alchemy, of A-Mor, will be able to cleanse their blood and return to be Hyperborean Aryans"> [Adolf Hitler, the Last Avatar].

There are three stages of Sangreal practice. First the black phase (nigredo), then the white phase (albedo) and finally the red phase (rubedo). He later added a final golden phase (aurum potabile) - which does indeed exist in the Hermetic accounts - but gave no further details about it and used it rather as a narrative device when separating his memoirs and their respective colors into four volumes instead of the three originally projected. "I did not know that a fourth stage was necessary to complete the Opera Magna; but my He did, and it has led me to that point where the gold reigns, the color of the soma of Hyperborea, of the liquid gold, of the aurum potabile, that which is drunk and gives eternal life: black (nigredo), white (albedo), red (rubedo), gold (aurum)" [Memoirs of He and I. Volume IV. The Return].

The black phase of which he spoke corresponded to mystical death, the leaving behind of the old personality: the voluntary trance of the self. The transition to white meant literally transmuting the biology towards the ideal of the white race, the Nordic type: an awareness of the archetypes of the race. The red stage meant "resurrecting the flesh", uniting the biological body with the astral body, vivifying the physical nature of man: the new "I" is totalized in the Selbst. This was explained as an overcoming of dualism without falling into a Vedantine

monism, that is, avoiding the fragmentation and incommunication of the two human aspects -proper of the dualist error-, as well as not merging in a single entity the biological aspects with the psychic or spiritual nature -proper of the monist inspiration. For Miguel Serrano it was essential to bring together the two aspects of man in a basic vital unity and that they were able within that unity to preserve the tension that gives life to the different forms of creation. Therefore, he was emphatic in warning that it was necessary to dispense with a fusion, or even more serious, with the elimination of one of these aspects in favor of the other, as generally happens in mystical practices that deny the material factors.

For Serrano, the dualist doctrine fragmented man into body, soul and spirit, entities contrary in essence and united in the human body only by divine punishment. Monism, on the other hand, made man a purely biological or spiritual entity. Materialistic monism says that man is just a heap of united atoms. Metaphysical monism says that man is only spirit, rejecting the transcendental importance of the body. None of these alternatives was possible for a hyperborean way because the fundamental thing was the union without fusion, a third way where man recovered all his spiritual potential without denying biology, uniting body and soul again. "It is not a question of a splitting of the personality, nor of the coexistence in the same individual of two extreme forms of being, in their most rigorous manifestations, which we have become accustomed to call good and evil, spirit and matter, God and the Devil.... It is, on the contrary, the unity of the person in its multiple and even contradictory aspects (Abraxas), of an absolute personality, possessing a unity by its essence, its evolution and its immeasurable, metaphysical limitlessness"> [The Golden Cord. Esoteric Hitlerism].

The hero's work was to link himself again with the gods, to unite his own consciousness with the archetype - and thus to

destroy the isolated self along with destroying the obscured archetype in its solitude - to put an end to fragmentation or dualism.

Serrano called in many ways the fragmentation of man into opposites, generating in the reader little versed in these terms great difficulty to understand the essence of the problem. This variety of names obeys to the different traditions or schools that have been concerned with the problem of dualism and that the author himself used in a lucid and poetic way as a narrative resource.

However, in classical Western terms this duality has been represented by God/man; soul/body; spirit/matter. In analytical psychology the binomials of (biological) man/inner woman- and conversely inner woman/inner man-have been used; also common is the difference masculine ego/anima; feminine ego/animus; consciousness/unconsciousness; ego/archetypes of the unconscious. Following Norse mythology in Esoteric Hitlerism these opposites were between Wotan/Wotan's warriors; Wotan/racial community; Wotan/Freija. In the Indo-Aryan tradition it was between Atman or Brahman (Universal Being)/Prakriti (matter); Purusha/man; Deva (male principle)/Shakti (female); Siva/Parvati. In the Chilean writer's more intimate terminology the duality was between the astral body/biological body; He/Self; hyperborean gods/men; ELELLA/ELLAEL; Hero/Queen of Sheba.

In the end, the effort dedicated by Miguel Serrano would end up inserting him in that millenary search carried out by exceptional characters who longed to alleviate the tensions of the dualistic and monistic fragmentation so typical of the West. Within this tradition that includes men like Heraclitus of Ephesus, Giordano Bruno, Hölderlin, Meister Eckhart, Nicholas of Cusa, Goethe, Heidegger, we should highlight Nietzsche, perhaps as the most relevant of them all, since it was

he who initiated the last awakening of the archetypes of the Nordic-Hyperborean unconscious, which would lead to National Socialism and then, by the way, to the cosmogony of Esoteric Hitlerism. "It is impossible to accuse Nietzsche of being a Nazi, but it is impossible to say that Hitlerism has been the only, honest and total attempt to realize his visions to their ultimate consequences, in their highest peaks and in their abysses."> [Nietzsche and the Dance of Shiva].

NIGREDO

Although alchemy was known as the art of turning lead into gold, under Carl Jung's premise this process became analogous to the transmutation of the personality from lower psychic states to higher states of consciousness. However, this psychological interpretation tended to understand the first phase of this process as the death of the ego, a sort of crucifixion of the ego, hence the color black. But for Serrano the nigredo had another objective, rather than killing the ego, during this phase it tended to reinforce or improve it.

Without pretending to "psychologize" and adopting the garb of modern psychology, Esoteric Hitlerism was focused on the Ego being able to integrate the archetypes of the collective hyperborean unconscious, allowing the consciousness to be modified through an enlargement of it. Serrano was clear in affirming that the above did not mean to annul the Ego, as many mystical schools still claim, but that the ultimate purpose was to achieve the union without fusion of the opposites in order to reaffirm the Ego and the consciousness.

Esoteric Hitlerism saw, consequently, that the "I" was the great strategic weapon of the semi-divine Hero against the Demiurge, a power that not even the gods possessed, hence its importance and protection. "Esoteric Hitlerism knows that the solution is not to be found in the overcoming of the "I" by

means of its annihilation, but, on the contrary, in its exaltation into an Absolute Self. It was this that was intended in the esoteric practices and in the disciplines of that Nordic, hyperborean Yoga taught in Wewelsburg and in the magical and secret laboratories of the SS elite" [Manu. For the Man Who Will Come].

For Serrano, when the Hyperborean gods entered the earth and mingled with "the daughters of men", they had acquired individual consciousness, the "I". This event was what ultimately allowed them to insert themselves in the struggle, in addition to having acquired self-awareness. But this capacity of divine and terrestrial consciousness would be lost at some point, producing the dualistic fragmentation in man. Since then, individuals let themselves be led by only one of these two consciousnesses, the Ego.

Now, for the writer it was in the recent Ages that the divine consciousness - what he called "He" - was flooded by the layer of egoic consciousness - what he called the "I," pointing out that this process of annulment took place a few years after an individual was born, blocking access to the hyperborean contents, the higher stages of consciousness. While, towards old age, the process was reversing in a certain sense, dissolving the "I" to give way to Him. "<It would seem that the old Self does not disappear entirely, being able to return at times, without great frequency, it is true, or without my knowing it often, although it is possible that, with the passing and increase of the years, it may again take possession of me, but without displacing the "I" totally, or, better still, with the consent of that I. If this should happen, I believe that "He" and "I" will have triumphed equally"> [Memoirs of He and I. Volume I. Appearance of the "I", Removal of "HE"].

Forcing the coming of Him was the way in which the hyperborean contents cohabited with the Self, enlarging it,

achieving the Self-Self and the consciousness proper to the heroes of old. This was the way in which the archetype ("He") ceased to be alone, abandoned, and began to illuminate the Self. The archetype was then pierced, it was no longer an isolated entity. Nor was the "I" acting alone. Both were now united in a new entity beyond the archetype and beyond the Ego.

The union of these consciousnesses was for Miguel Serrano a unification without fusion, without creating a synthesis or entity that would annul the hyperborean consciousness or the strategic weapon of the "I". They were united so that they would potentiate each other, ceasing to be an irreconcilable dualism and becoming a virtuous binomial. It became, therefore, a magical path, but not a mystical one, that is, a path that avoided falling into the path of the fusion of individuality with god, seeking rather to "sit at the right hand of God the Father", without losing the "I", without dissolving the consciousness, so that it could return with the experience of that contact.

The union of the biological body with the astral body, the union of "He" with "she" but without creating an androgyne, but "living in eternal love", since for love two entities were needed to attract but not to fuse. "The androgynous is not the end to which Esoteric Hitlerism tends, but the Absolute Man; the Absolute Man and Woman, united and forever separated. The Two Hagal Runes intertwined (united and separated) represent the Absolute Man and the Absolute Woman" [The Resurrection of the Hero].

Not only once, but on several occasions and in various publications, the author himself remarked that it was not necessary to pursue the path of Hindu Samadhi, of one who goes in search of a mystical path, of a fusion with God, but to follow the path of Kaivalya that allowed to maintain the consciousness, the Ego or the Self in the encounter with

divinity. The fusion of consciousness in God literally made one lose consciousness. Maintaining the separation allowed the Ego to remember the experience of "lucid ecstasy". Serrano explained that this was a benefit to both parties since the hero's consciousness was able to illuminate the loneliness of that divinity that was left out of the combat. In Esoteric Hitlerism the terrestrial I gave a face to the hyperborean god, producing a virtuous, equidistant relationship, a conscious center full of potency, of will to power, which united both realities, the overcoming of monism and dualism. "For the dualistic Samkhya philosophy of India there are two eternally separate principles in the Universe: Purusha, being (we have compared it with the Selbst of Nietzsche and Jung) and Prakriti, matter. (...) The Tantras texts (tantra means to expose) take up the Samkhya scheme, modifying it fundamentally in an essential point: Purusha is Shiva and Prakriti is Shakti, his Wife, or rather, his feminine aspect. Both principles thus acquire a visibly anthropomorphic character. Shakti, the active feminine principle, is a dynamic creator. In the Nietzschean conception it is the Will to Power (...).) In this way Tantra overcomes monism and dualism; because, in a way, the creation, the Dance, Maya, is true; it is true for the one who contemplates and suffers it from the Dance itself, from the creation, and it is not true for the one who has remained outside, or for the one who has gone out again, by means of Yoga Tantra, which observes a whole graduated process of mutations and transmutations within the Dance of Shakti-Potency, of Maya-Potency, of the "Yoga of Power"; dividing the creation, the "aspects" of being, of the "becoming" of the Will to Power, of Shakti, or of Isvara-Siva, into categories of beings, of tattvas, which is the tantric term for the components of the creative Energy of Shakti. There are thus pure, less pure and impure tattvas. The different categories of beings are equivalent: the pasu, or man-animal, the virya, or tantric hero and the divya, or divine Siddha. (...) In tantric initiation, one of its most important teachings is the conquest of the absolute will:

Icchacuddi. The one conformed in the sivaist virility is the transmuted (Shudibudishvabhaba) obtaining the supreme courage and becoming part of the Circle of Kula. That is, he has reached the Noon, accepting the Eternal Return, participating in the pristine Will of the creative Shakti, of the Will to Power. He dances, thus, in the eternal Dance. He has stepped out of the Circle, but, at the same time, he has remained in it. It is a Tulku. It is beyond dualism and monism>> [Nietzsche and the Dance of Shiva].

For Serrano, the great trap of mysticism was the death of the ego, its fusion with the gods, with archetypes or any other form of unconsciousness. The only valid thing was to find the equidistant point, the Self. "The religions, the esoteric practices, the yogas of post-Vedic India have tried to find a solution in the annihilation of the "I", by means of asceticism and torments of all kinds, to merge again in the impersonal, universal Soul, in the One, in Brahman, in the undifferentiated, in that which they have also called God. Generations of ascetics and Christian saints have worked on the destruction of the "I". In India it is the Vedantins of Shankaracharya and the Bahktis yogas, using Samadhi, which in Sanskrit means precisely "united with the Primordial Self", as we have already said. This path and conception must start from the assumption that the "I" is a fall, that the personality is a "sin", which must be corrected, redeemed (...). (...) But what Hitlerism is, in fact, a "sin" is a "sin", which must be corrected, redeemed (...).) But what Esoteric Hitlerism will not be able to forget is that the incarnation, the sacrifice, the "falling in love of the Asen by the daughters of men", by the "she" prisoner of the Demiurge, could be, besides a defeat, a fall, a strategy propitiated to win in the definitive Combat of Immortality and Resurrection, which, even without thinking or dreaming about it, has led to make possible "something never imagined even by the greatest utopians..." Provided that the "I" is not

destroyed" [Manu. For the Man Who Will Come].

This was the resurrection of the Hero, the reunification of the soul or astral body with the biology, the resurrection of the flesh for the creation of a new body, the son of man, the son of the widower, that is, the one who lost his opposite, his She, his beloved, his hyperborean god. For Serrano this was very important since it allowed the hero to be more than the god he was before entering the terrestrial struggle, since he has had the experience of combat. "An equidistant point, here is the key and its importance. Equidistant between the "I" and the "Being", between the Son and the Father. Avoiding also that the "works and the days", with the crystallization of the "I", make us forget the Being, the Father, the Creator from whom all the Process and the Drama come from. And that is why I attach importance to my experience, which occurred not long ago on a bus trip to the south, and which reminds me that I and the Father, in some way, are still one and the same. And that I have yet to be crucified, so that I can sit at his right hand, united and separated forever. The true "Imitation of Kristos", of Kristos-Wotan (...) The path of the "I" should be directed not towards its annulment, or overcoming, but towards its confirmation in the Absolute Self, in the Absolute-Man, thus gaining him a seat at the Right Hand of the Father, of the Self. Many years later I should come to discover that this was the Tantric Initiation of the SS, in the Esoteric Hitlerism, which would come to replace, or, better said, to continue the true roots of Christianity, in the Crucifixion of Wotan and in the Mystery of the Resurrection of the Son, Baldur, in the Constellation of Aquarius. The alchemical transmutation of the Absolute-Man, of the Absolute-Self. The Kristianism of Meister Eckhart and Jung. And that is why I became a "follower-creator" of that Hitlerism." [Memoirs of Him and Me. Volume I. Appearance of the "I", Departure from "Him"].

The result of the reaffirmation of the Self and of its union

without fusion with the archetype was called, as was customary with the author, by various names: Non-Existent Flower, Magical Marriage, Hierosgamos, Self, Nos, Total Man, Urmensch, Superman, City of Caesars, Atlantis, Thule, Hyperborean, Grail and many of its meanings; Individuation; piercing the Archetype, Union of Him and Me, the reunification of the Absolute Man, ELELLA, hyper-oboecious Siddha, and also the Absolute Woman ELLAEL or Lilith. It was also the analogy of the sum of Wotan and his warriors or Wotan and his racial community. "Joining the self to the person. Therein lies the gateway out of and into the Ultimate Thule. I have called it Individuation. To join the "I" with the Self, with the Self-Self. To change the accent of individuality, moving it from the rational consciousness more towards the Ocean of the Unconscious, without ceasing to be conscious, but of another type of consciousness extending the light in the shadows, as much as possible, going from the Yellow Sun of the rational consciousness, to the Black Sun of the Individuation. And that center that appears there, that is created, that is invented, where now the accent of individuality has been transferred, is the Self, a Circle whose circumference is everywhere and its center nowhere. And which gives off a Ray of Green Light. The Light of Gnosis. The "Little Spark" of Meister Eckhart, which sails in a Ghost Ship over and under the Sea of the Unconscious with its sails ablaze. The realization of a totality of being, the unus mundus. This is Individuation. To give a Face to the Self, to the "Guardian Angel", to the Monad, to make the Creator conscious.... And do you know where I found the conception of the Self to refer to this Mystery? In the greatest psychologist of all times: in Nietzsche, your "Wounded King", who was the first to discover it, using the German word "Selbst"" [NOS. The Book of Resurrection].

ALBEDO

Returning to Jung's appreciation of this matter, the albedo stage

constituted the moment when the soul became conscious of itself and of its primordial nature, original in the archaic and pure sense. He described it as a withdrawal from the outside world, a moment of spiritual introspection, for which Serrano had another appreciation, more of a racial order: albedo meant to become an Aryan, a representative of the white race, the result of the transformation of the Ego into absolute Ego, into Nos, after the encounter with the gods of the lineage. The whole alchemical process was for Esoteric Hitlerism a process aimed at converting the physical blood of the hero into a new substrate. "It is in the blood of the alchemist that the transmutation takes place, for there is the lead, the sulfur, the arsenic, the cinnabar. And through the compulsion of Mercury, which circulates in the blood of the soror" [Adolf Hitler, the Last Avatâra].

In other words, it was the possibility of incarnating a real and biological process that would make it possible to activate nervous and neuronal zones, in order to ultimately access a totally new perception of reality. "To Aryanize or disappear, to become whiter and whiter, to return to the origin of the race, to the Hyperborean Pole. It is a difficult, eugenic path, and it must be even more: an alchemy of constant transmutation, which can only be achieved in a Spiritual Pact with a higher Being, with the divine Siddhas, of the Aryan Race"> [Adolf Hitler, the Last Avatar].

It is clear that Serrano gave primordial importance to the body, to the race. These ideas were very clearly expressed in a text edited together with Ramón Bau, Spanish intellectual founder of CEDADE, called "Conspiración Mundialista y Traición a Chile" (Globalist Conspiracy and Betrayal of Chile) of 1994. In that text the biological laws were explained in harmony with the National Socialist doctrine, demystifying the supposedly overdimensioned tendency towards the spiritual or abstract on the part of the writer. Esoteric Hitlerism was a doctrine of

biological and spiritual transformation, both realities as a single basic vital unit. It would fall apart if it remained in the Western dualistic tradition of separating the body from the soul, since this opened the possibility of denigrating one of the two parts. Any possibility of Hitlerist spiritualism had to overcome dualism. It was for this reason that Esoteric Hitlerism integrated all the racist postulates of historical National Socialism. The biological body was for Serrano a part of the totality of man, a dimension that he shared on equal terms with the subtle capacities. This idea had been with him since the 1930s. "It is that, gentlemen, we are now accustomed to clichés and cheap myths, to having slogans imposed on us that we will believe forever without prior analysis. We are living in an era that needs, especially here in Chile, an ultimate revision of words, beliefs and terms. Every concept must be taken by us, looked at by its obverse and reverse and then struck on a flat surface, just as it is done with coins to see if they are silver or lead. For example, it is incredible that here in Chile there are people who still distinguish between spiritualism and materialism, between science and metaphysics. These are old-fashioned concerns, which fully existed in the European 19th century. Today we have understood their absurdity, their abnormality. Man's thought must necessarily be beyond this false opposition of materialism and spiritualism, because man himself is beyond it. It is only from here that one can know something" [A Discourse from South America].

For him and for National Socialism the body, like the spirit, was a product of inheritable characteristics. Hence, racial selection, the importance of biological inheritance and hereditary health were a fundamental part of esoteric Hitlerism. "When Hitler came to power in Germany, it was Professor Hans Günther and Walter Darré who, with Alfred Rosenberg, set out to apply socially and politically the postulates of Mendelism to the German people and race. The genius of Walter Darré succeeded in transforming with his postulates of

blood and soil the German youth and peasantry into the genetic bases of the new Germany. He and Günther stood up against the liberal, Lamarckian and Marxist principles, which believe it is possible to modify the qualities of man by the influence of natural, economic conditions, or of the environment, of his habitat (...) We cannot speak here of metabiology or of superbiological elements for the very reason that biology and the metabiological are one and the same thing and the possibility of ideovariation corresponds to the work in the ideoplasm, which in turn is part of Aryan biology. A powerful Idea that is an implicit product in the genes of the Aryan race, in its seed atom, deposited in the blood (...) This is the authentic position of an Aryan, who does not differentiate between body; spirit and soul, once incarnated and as drivers of mutation. The attitude of a true pagan, in the best sense of the term. Of a hyperborean, a Nordic-polar"> [Adolf Hitler, the Last Avatar].

In view of the above, it became evident that the only possibility of reaching the white stage was to start from a biological foundation that maintained a Nordic gene pool. <<It will thus be understood that there is no possibility of fighting the battle against the Lord of Darkness if this purity of blood is not preserved, by means of "biological racism", pagan"> [Adolf Hitler, the Last Avatar].

But what possibilities were there in populations that did not have a Nordic phenotype to develop the path of Esoteric Hitlerism? Serrano believed that all European peoples and their descendants scattered throughout the world without exception were the result of miscegenation between different bloods. Each population and certainly his beloved Chile and Ibero-America could also initiate a process of transformation or racial awakening by means of selection techniques tending to promote Nordic inheritable characteristics. Once a good critical mass of Nordic genes and therefore also of psychology and archetypes had been reached, the activation of the Memory of

the Blood could be prepared, allowing the return to Hyperborea. "We have been led to believe that racism is something that goes against the peoples of South America, because they are our mestizo peoples. On the contrary, what it is about is to keep our peoples healthy and superior, by means of the appropriate racial policy -eugenics-, trying to improve the miscegenation and not to worsen it (...) Racism is the tendency to realize an imagined ideal, like the Greeks in the past, whose statues never had real models, or like the National Socialist Germans, who aspired to the Nordic Aryan ideal, because they themselves were also mixed. This is racism: aspiring to the realization of an ideal"> [The Chilean Racial Cycle].

RUBEDO

Once the albedo stage was overcome, the rubedo or red phase followed. In Jungian terms it coincided with the union of the opposites, soul and body, which for Miguel Serrano was coherent, coinciding on this point only in the formal aspect but not in the substance. The discrepancy was posed in terms that, unlike the psychological conception of alchemy, Esoteric Hitlerism recognized the union of body and soul -also called astral body, the son of man, collective unconscious, anima-, not as a union of opposites of distinct essences or of different ontologies, but rather, of biology and spirit, aspects that were certainly part of the same reality, and that had been artificially separated by the fall of the Gods. "We have been saying that the "Astral Body" and the physical body have been one, in their origin, that the present physical body would come to be the "crystallization" of the "Astral Body", let us say, the latter being something like the negative of a photo that, with the passage of time, in the Eternal Return, has been worn out and even erased>> [Manu. For the Man Who Will Come].

The reunion of the body in all its dimension, the biological

totalization, occurred when the Self was recovered. This was ultimately what Serrano intended to make evident, for by integrating the hyperborean archetypes of the warrior condition, the individual discovered himself clothed in all his potential, full of Will to Power, a hero free of metaphysical ties, just like the archetypes of the gods. "The Selbst, for Nietzsche will have been the Will to Power, the Vital Force or Most Powerful Idea bursting through the channels of a creature, or "knot" of that Force, which thus sheds light on itself, possesses itself for an instant" [Nietzsche and the Dance of Shiva].

The astral body consciousness so recurrent in the writer's narrative had little to do with New Age hermetic tales. Nor was there any relation to certain ancient spiritualistic practices. For Serrano, the astral body was not an entity that had to be "created" as many esoteric texts claim. Even less was it that the soul or some transmundane double had to be brought from the "beyond" or that it was enclosed in the "hereafter". For him the astral body was the same physical body looked at with a broader consciousness and perceived in its totality.

That is why he often emphasized the anti-dualistic vision present in the myths and legends of the Nordic and Celtic tradition, which did not distinguish between the unknown qualities of the world and the natural reality of man. "For the Hyperboreans, for the Goths and also for Esoteric Hitlerism there are no such two separate bodies. There is no difference between the astral body, the Ka, nor the physical body. They are one and the same (...) The astral body, then, is none other than the one with which the Ase has entered this Universe, the same one that has then materialized in permanent form, transmuted, involuted, in the physical body. There are no separate bodies, there is only one. And the whole alchemical process of the resurrection will consist in giving rebirth to that astral body, more subtle, in resurrecting it, dematerializing it, by means of the reactivation of the Shakra-Runes, its energetic

and consciousness centers of the Other World, which were virtually preserved, in potency, as a seed atom" [The Resurrection of the Hero].

So much did the anti-dualism of Esoteric Hitlerism reach that Serrano saw in dualism a real conspiracy to deceive men, which made them believe that the body was something bad, to be rejected, and that the astral body was something distant and contrary to the world. "The separation between the soul and the body is absolutely unknown to the Aryan, to the Nordic, to the Germanic, until the introduction of Christianity, which has come to have fatal and degenerating consequences in the Scandinavian countries, with Puritanism, to the extent that the observation made by Julius Evola, which he wishes to give as proof to the Swedes, Danes and Norwegians for his theory of the races of body, soul and spirit, assuring them that these descendants of the Vikings are nothing today, in spite of their purer violent race, "because they lack a race of the spirit", falls at its base. The degeneration is not from the inside out, but the other way around, by the imposition of a Judaic conception of the world which, with foreign customs, created a dichotomy between the soul and the body and a Christian-Judaic feeling of sin, destroying the vital basis on which a healthy race can grow and develop. It would have flourished and healed again quickly if Hitler, Darré and Knut Hamsun had materially won the war, if they had not had to "win by losing", for the time being. The whole evolutionary conception of races crumbles as unnecessary if we take into account the fundamental truth that for Aryan man there has never been such a division between body, soul and spirit. The body includes the others and vice versa. For body and nature are only symbols of the Other-Thing that was corrupted by the Demiurge. With the Aryan, hyperborean incarnation, the obligation to transmute arises, starting from the dramatic point in which the process of involution is found. The body, the race, are fundamental; acting from them and on them, the rest is reached. There is no other

way or other possibility here. This was ignored by the Cathars and the Gnostics">> [Adolf Hitler, the Last Avatar].

It was clear that the dualistic mystical theories only led to error, to escape from the affairs of the world, to evasion. And it was that the Hitlerist hero had to involve himself in the world, fighting, returning to it his hyperborean nature that was before his eyes and that, due to a veil, to a psychic bias he could not see. "In order to proceed along this slippery path, so steep and full of dangers, we must declare again, as we did in "The Golden Cord," that Esoteric Hitlerism is not dualistic. If it were, there would be no possibility of heroic combat. There would only be an attempt to escape, to escape from the world of the Demiurge. Nor would there be the Yuga of Heroes. Esoteric Hitlerism has overcome dualism, because it believes in the possibility of the transmutation of the barren Earth, snatching it from the Demiurge, from Klingsor, recovering Hyperborea, by means of the magical spinning of the Leftward Swastika and the Esoteric War of the Führer, which will always be fought again, because its war has not been lost. Only one battle was lost. Dualistic Gnosticism is something profoundly anti-Germanic and anti-Aryan"> [Adolf Hitler, the Last Avatar].

The error in the importance of the body in the process of resurrection of the hero was constantly warned by Serrano. In fact the Chilean troubadour marked this difference with other Nazi mystics. This was the case of the so-called "Hyperborean Wisdom" of the Argentinian Felipe Moyano, known under the pseudonym of "Nimrod of Rosario", who gave himself to the creation of an occultist Nazism, highly dualistic and gnostic, which rejected as impure the physical reality and human biology. Serrano maintained epistolary contact with Moyano, however, as he got to know more of his postulates, an irreconcilable ideological clash would take place. "Now, and to return to the subject of the "organic lie",

every time I hear mention of the concept of "root race", "race of the spirit", or of the "Spirit", which "is above the blood and the biological race", etc., I become irrepressibly suspicious of the origin of the person who proposes it. And I paraphrase Goebbels, saying: "When I hear talk of "spirit" I draw my gun". And this is not because I do not believe in the Spirit, as you whimsically ascribe to me, but because I begin to doubt the origin of the one who raises these things in this way. I have already explained in my last book my suspicions about the same Evola and Clauss, for exposing their "traditionalist" and "psychoethnological" theses, of the "races of the soul", "of the spirit", etcetera. In truth, there is only one race that can express that which we are calling Hyperborean Spirit, and this is the Nordic white race and the Nordic Aryan blood; because only there can the Spirit be expressed" [Letter from Miguel Serrano to Felipe Moyano, 1985].

AWAKENING OF THE FLESH

The awakening of the unconscious aspects of corporeality and the assimilation of an ontological reality that has always been present in biology was the longing of Esoteric Hitlerism. However, the attainment of this purpose, of course, was not to be confused with that initiatory practice relating to the mastery of the astral body.

In this sense, what really had to be understood was that the astral body corresponded to a part of the biological body, and the efforts to detach or project it outside of it, was just the opposite of the integration without fusion proposed by Serrano. The so-called projection of the astral body was not the important thing for him, rather it could in time turn into something detrimental. Precisely, the astral body should become conscious of human biology, and rather than leaving the physical body, it should be more than ever attached and

integrated to the physiology.

It was for this reason that the author would rethink in a different sense those practices that sought to project the consciousness towards certain subtle vehicles. While fulfilling his functions as Chilean ambassador to India, during an expedition to the Rohtang valley in June 1958, in a place called "Valley of Tears", and after an experience that allowed him to find what he called "the key" to the detachment of the astral body, he himself decided not to insist on those experiences -although he later commented that his Master would continue to give him "signs" to advance in that matter without specifying whether he used them or not. Thus his great objective became a struggle, and by means of this he thought of attaining absolute consciousness. He was thus fulfilling the designs of the Antarctic revelation, concentrating all his efforts on the heroic path. "But then, right there, on that day and in that year, I decided to throw the newly acquired "key" through the window of the refuge, so that it would be lost among the ice and snow of those peaks (...) If I were to continue "detaching" myself, leaving my body aside, it would be unnecessary to continue acting on the surface of this earth. It would be enough to stay here in this shelter and in this room forever, visiting, when I wanted to, Allouine, on the "other side" or going with Her to the celestial Hyperborea; or, to become part of the Astral Battalions of the Führer, of his "Wildes Heer", there, in the Other Antarctica; but this was not what He and She wanted from me, but that I should continue to fight the Great War here, without hope, with the infinite nostalgia for Her and with the renewed idealism of all the battles lost (but not the War). Without my "I" knowing what for; but with faith unshaken and loyalty maintained through great trials and new defeats" [Memoirs of He and I Volume III. Mission in the Transhimalayas].

The reaffirmation of the path of Esoteric Hitlerism consisted in

an awakening of the flesh and human biology in order to expand the corporeality and nature of man, assimilating the archetypes of the Hyperborean Gods. And these, once transformed, or rather, renewed, would become the archetypes of struggle, sacrifice and honor, and not those of detachment from the world and mystical asceticism.

The Hyperborean archetypes were functions emanating from the "First Hyperborean", and this was right here, all around us, veiled by a perceptual error. These archetypes, powerful ideas-force, were the emanation of the Hyperborean Gods. To let oneself be carried away by the warrior rage, to launch oneself into a fight without quarter was, for Miguel Serrano, a way of letting oneself be possessed by the hyperborean archetype, by the absolute god. This allowed man to rediscover his hyperborean quality hidden in the blood, in biology and in nature. Possession of the hyperborean god-or possessing a hyperborean god-was possible to the extent that a Nordic biological heritage was maintained. "Blood was the Golden Cord that maintained the union with the Undefinable, the Nostalgia, the Voice, the Memory of Eternity. The Blood was the Memory of the Race of the Immortals, of the Gods. As long as that blood remained pure"> [Manu. For the Man to Come].

The only possible "initiation" in Serrano's heroic path was the one that took place in the raciological aspect, in the scientific, eugenic and selective techniques that tended to the preponderance of Nordic blood in a population. This work was of a collective order, the fruit of a national, if you will, state policy. In this same line, Esoteric Hitlerism understood that nothing was to be gained by one or two persons dedicating themselves to meditate and invoke pagan divinities. Real community plans were necessary which should tend to the strengthening of the Nordic race in any type of population of Indo-European extraction, even if it was a mestizo community.

SELF

Once the process of heroic-alchemical transmutation was advanced, the result of the rubedo translated into the consolidation of the Self, that is, the point at which the Self entered into a relationship of union without fusion with the archetypes of the collective unconscious, ultimately obtaining the Memory of the Blood.

This concept of the Self, taken by Miguel Serrano from Jung, had its roots in Nietzsche. For the Swiss psychiatrist, the Self was a psychic point, an ideal center, equidistant so to speak, which was located between the conscious Self and the collective unconscious, establishing a dialogue between both spheres. Again, a sort of union without fusion. In a similar direction for Nietzsche was the origin of the Will to Power, a consciousness that united the instinctive and the rational, nature and spirit, which Serrano interpreted as the union of the astral body with biology, the awakening of the flesh, the union of the hero with the hyperborean gods. "True certification, not that of the small, rational self, but that of the Selbst, is always found in the increase of the Energy-Power, overcoming states, by means of greater tensions, higher tonalities of the soul. Thus, the surrender to this Will to Power, rather, its grasping, is the supreme or unconditional state of Awakening, of staying awake. It is here that Nietzsche arrives, in a way, at that which he calls Mediodia and which in the language of Hindu Samkhya philosophy and Tantrism would be vidya, the liberation of the Jivanmukti and the Virya, who have overcome the state of Avidya, or ignorance, of sleep, to reach the purushic state, of being in the Selbst, entering into Kaivalya, or permanent state of "high tonality", mutating into Siddha, or Superman; also into Tulku, or Bodhisattva, into the Circle, or Mandala, of the Eternal Return. Kaivalya is a trance - the Nietzschean "Inspiration" - deeper and different from the Vedantine Samadhi; it consists in living permanently in the Selbst, so to

speak, totalized in the Purusha, complete in the Self, not merged in the Being of beings, in the One, but apart, even though united, contemplating and participating, with unity and totality in being" [Nietzsche and the Dance of Shiva].

In this perspective the Self was a product of the warrior's will. It was not an entity or a thing - however metaphysical it might be - but rather a mental, psychobiological work, a spiritual treasure created by the hero. Nietzsche, like Jung, took the archetypes as coverings of the instinctive, and since the nature of Nordic man was of a warrior essence, this instinct was "imagined" or represented by means of the consciousness through heroic ideals, ideas-force created by the consciousness and covered with what Serrano called the imaginatio, the creative power. The concept of the Self, as archetype, was Nietzschean, ultimately Jungian, but not Platonic. "Let us beware of believing that the Idea for Nietzsche is "something in itself," the Platonic Idea, for example. The most powerful Idea is like the Jungian archetype, which has nothing to do with the Platonic one either. It is the "phantom" that appears in man (in the Rishi) as an illusory expression, as an already deformed face of the "drive life," of the Vital Force, or Will to Power. The Archetype, for Jung, was a covering of instinct. And here, as in the conception of the Selbst, Nietzsche has been stripped of his discovery, without recognizing it"> [Nietzsche and the Dance of Shiva].

DIVINIZATION OF THE WORLD

The transmutation of the flesh, the consolidation of the Self, meant a transformation of the perception of the world, revealing the true Hyperborean nature at the behest of the man who has transmuted into a hero. Evidently this was not a mysticism but a scientific work, which in addition produced an awakening that activated dormant biological centers in the hereditary characteristics of the Nordic-Hyperborean race.

Serrano throughout his life and years of research would reconfirm that certainty of the early years, in order to clearly point out that this was Hitler's work. <<What was the esotericism of Hitler, of him in person? I have always believed that it was a scientific esotericism. That it was through science, a new science, he wanted to establish, to produce a new science, by means of which he could transform man and reality" [Unpublished interview. Valparaíso, June 2000].

For Esoteric Hitlerism, Hyperborea was not on hidden planes or in distant galaxies, but was right here, all around us, in biology and nature. <<For the Aryan, Nature (the ancient Nature) and Spirit are one and the same thing" [Adolf Hitler, the Last Avatar].

It can thus be seen that the effort directed by Serrano was aimed at being able to resurrect a limiting will that would allow the alteration of perception, in order to awaken the Memory of the Blood and be able to see the spiritual or hyperborean dimension of matter.

In the same letter quoted above and addressed to Felipe Moyano, the Chilean writer vehemently clarified the point, separating waters with the creator of the "Hyperborean Wisdom", who at that point continued to insist on the demonic condition of nature and biology, closing the possibilities of finding Hyperborea right here, placing it rather in metaphysical planes far from nature and biology. "The (worldview) of yours does not agree at all with mine, with that of Esoteric Hitlerism, nor with that of exoteric National Socialism. It has nothing to do with the struggle of the hero, of the Vîrà, in the Yuga of Heroes. All that you visualize is a shameful escape, a way out, because in your Gnostic dualism (which has nothing to do with Hitler, nor with the SS) this whole world, the whole Universe is a prison, a demiurgic creation. For Esoteric Hitlerism, for me, it is only a corruption on the surface, a bad copy coated

with a film of Maya. And, at the bottom, there is a pure and beautiful nature, as full of nostalgia as we ourselves are, that cries out to us to redeem it, to transfigure it, to "make it invisible within us," as Rilke claimed. Hitler and the SS believed in the possibility of reversing entropy. And that was the origin of Rosenberg's and the SS's conflict with Spengler. At any instant of the Yuga of Heroes it is possible to rebuild Thule, to return to the true Golden Age of the First Hyperborean - not to the copy of the Demiurge - to defeat the Enemy, to straighten the Axis of the Earth, to transfigure it together with our mutation, or with our heroic death in combat. "Because the blood of the heroes comes closer to Wotan than the prayer of the saints", than the "flight", in an onanistic self-realization. And because the Heroes who die fighting for the just cause of the Führer, Adolf Hitler, will be remade in Walhalla by the Valkyries and will thus attain immortality. That is to say, the struggle is synchronistic, outside and inside, for the redemption of the world and our own redemption>> [Letter from Miguel Serrano to Felipe Moyano, 1985].

For Miguel Serrano, the gods inhabited nature. In nature the hyperborean archetypes were embodied in the same way as in man. The mountain, for example, was the analogy of the sublime, of the heights, the evocative majesty of the hyperborean character. There the giants were hidden. The trees were in turn analogies of the axis of the world, of man's sword, of the fire hidden in his spine. Even the European castles were for the author the embodiment of a hyperborean archetype, the idea force of the primordial home of the gods. Hating nature, the body and the physical in a neo-Gnostic dualism was something that completely clashed with the cosmogony he expounded. On the contrary, an important part of Esoteric Hitlerism was to "meet nature", to understand its message, to decipher its archetypes, since these were not evil or decadent, but hyperborean.

THE WAY OF THE LIGHTNING

In his works Serrano would state that the SS or Esoteric Hitlerism were Tantric. "As we said, it was Tantric Yoga fundamentally, in some unknown Western form (perhaps not developed in all its amplitude, not conscious for an exoteric majority), which constituted the basis of that esotericism (that of the Nazi Reich), leading its initiates to surpass dualism and reach a realization beyond the "pairs of opposites", in the Absolute Personality" [The Golden Cord. Esoteric Hitlerism].

Certainly, the above did not mean that Himmler's Order had been dedicated to practicing Hindu or Buddhist tantra, nor did it mean that individuals interested in Esoteric Hitlerism had to study tantric texts, meditate in the lotus flower position, let alone engage in sex magic practices.

The tantrism to which he referred was the way of the totalization and union of all aspects of man. The union of consciousness with the unconscious, of the self with him, of man with his anima, of him and her, of biology with the spirit, or ultimately of the hero with his divine origin. This union was symbolized by many philosophical schools as a marriage, a magical wedding, the hierosgamos. For alchemy it was the union of King and Queen, for tantra it was the union of Siva and Shakti. To represent this union without fusion, many tantric schools "recreated" the magical marriage through practices of physical union or a yoga of potency with a certain sexual character.

For Serrano it was clear that the Hitlerists should not follow any of the practical doctrines of tantrism, neither the so-called "dry way" or "path of the right hand", that is, the meditations tending to the union in the psyche of the inner opposite; nor the "wet way" or "path of the left hand", in which the union is approached in a physical way between man and woman in a

sexual operation charged with mystical ritual. The author, in the note addressed to the Argentine Felipe Moyano, described these practices as "black magic with prostitutes", in addition to calling them "filth".

In truth, the tantric way of Esoteric Hitlerism was that of a "tantrism" of the ray. "There are three Ways of alchemical immortalization: the Instantaneous, or Fulminant; the Dry Way and the Wet Way. We have referred to these last two in our work "ELELLA, Book of Magical Love". The first makes use of lightning and cosmic rays to produce an instantaneous, definitive and total mutation of the adept, who exposes himself to the fall of lightning, making it cross him from part to part, preferably on the summit of a mountain, in a storm, or on a high terrace" [The Golden Cord. Esoteric Hitlerism].

At this point it should be remembered that the symbolism used was not to be understood literally, and obviously with this last phrase the writer was not inviting us to try to receive an electric shock from a natural lightning bolt. Rather, reference is being made here to the force that emanated from the Hyperborean gods.

Perhaps a clue to the concept of the Fulminating Ray can be found on the cover of his latest volume of memoirs. In that image the author appears at a social gathering for the celebration of his eightieth birthday. From above, falling from the sky, a beam of light appears and hits his chest. For the writer the photograph was a representation of the beam of mutation. "On the cover of this last volume everything explains itself also ex-cathedra- and without "me" having intervened mostly. The illustration made itself, or He made it. That Ray of White Light, falling from on high, not only showed itself, but also revealed my whole life, clarifying to me such extraordinary phenomena as those that happened to me in Antarctica ("astral travel" with the SS, "Cosmogony Revealed") and the vision on the Linz

mountain, which my self attributed to a Vimana (which after all is the same thing). From there, from outside of me, or from deep inside, the "Unremembered Memory", the "Unthought Thought" came to me - like a Ray of White Light - and "I" received them as projected by a Vimana.... And then, suddenly, I have the impression that I am no longer here, but far away, in the future, and that what I have really done in this life is to travel from there back in time, with that light, with that Ray, and to be living, or reliving, something of the very remote and unimportant past, since it has already been consummated, lived and resolved. And the reality is another, there, in the future, where I have always been. Walking from there to the past I have stopped at this point (that of these "Memoirs", of this life) as I could do a little time before or a little time after, in other lives, in other legends and other deaths, about which I have not yet written their Memoirs, for not having suffered them again, to re-suffer, to re-live them. Here I grow old and even die. But, being able to jump into the future, where I am also (apparently motionless), I will have been rejuvenated, resurrected. And it is this journey backwards and forwards in Time, up or down that White Light, that will make me eternal. From there I know that here I died long ago. Here I am "I", there is HE, my HE. Now I have re-lived one of my lives (perhaps the only one on Earth) here so far away. And I have written these "Memoirs". I could hardly narrate my death, since almost nobody re-lives it to be able to tell it (except Juan Sebastian Bach). And I ask my HIM to take me out of here, in the Ray of White Light, before I die, to take me beyond the Future, beyond Time"> [Memoirs of Him and Me. Volume IV. The Return].

Therefore, Miguel Serrano's "tantrism" is installed beyond dualism and monism, where "woman" - unlike certain dualistic schools of India that considered her as an evil or illusory aspect, in truth comes to represent a fundamental sphere, as real and important as the masculine principle. <<The Master pauses. "Life and death are two opposite sides of the same coin,

unpassable with rational consciousness. They are different states of being, obverse and reverse of a mirror, the outer and inner surface of a star. The secret path of yoga that you have been traveling is only for the warrior, for the hero-initiate. It is not the path of the woman; because the woman has no shakras, no kundalini to awaken. Because the woman is the world of shakras that the hero must traverse. Woman is kundalini. Woman has no soul. She is the soul. Woman has no eternity. She is Eternity">> [NOS. The Book of Resurrection].

Thus it can be seen that for the Chilean author the tantric schools that saw in the feminine principle an active agent, dancing matter or potency, and not as a negative principle, were depositaries of the hyperborean tradition. In the tantrism of the origins, therefore, the masculine principle - spirit or god Shiva - was equal, in terms of ontological reality, to the feminine principle - matter, goddess Shakti. "The conception of Shakti is the bond that makes possible the connection of Spirit (Atman) and Nature (Prakrití), establishing itself beyond monism and dualism, without denying or confirming them, surpassing them" [The Golden Cord. Esoteric Hitlerism].

In this path, the integration of the lost complement of the individual, which allowed him to become a God again, was achieved through a heroic path that expanded, by means of the Fulminating Ray, the veil of the personality, allowing him to rediscover the unconscious and its Nordic-Hyperborean archetypes of warrior roots. This gave him back the meaning of combat, of the atavism par excellence of the hyperborean total man. "The tantric type of the hero, the Virya, the saddhaka kaula, or kaula initiate, is that of the pure and naked will -Hitler-. He develops in action. His only ethics: to surpass the limits and cut the ties, to destroy every pair of opposites that characterizes the pasu, the ordinary, inferior, bourgeois animal-man, so to speak. To overcome piety, the Judeo-Christian idea of sin. To overcome fear, applying the "Double Mudra", Vara-

Mudra "that destroys fear and grants favor". Destroy family ties: "A Virya is not a husband, father, etc." Hitler's phrases on these subjects are known"> [The Golden Cord. Esoteric Hitlerism].

Using again the terminology of the Eastern branch of the Indo-European tradition, Serrano affirmed that the path of Esoteric Hitlerism was that of a type of yoga of potency. In this cosmogony reality and nature were not illusion - as expressed in the late Vedic tradition - but potency as indicated by Tantrism. Hence the label of tantrism given by the author to Esoteric Hitlerism. Tantrism rectified Vedic philosophy corrupted by centuries of non-Indo-European influence. Tantrism was anti-dualistic, basing its doctrine on the potency of matter, on the will to power, on a heroic path. "It should be noted as of decisive importance the fact that the concept of Maya, which is translated by Illusion in Vedanta philosophy, becomes Power in Tantra, thanks to the fundamental importance given to Shakti, or feminine creative aspect of Siva (Isvara-Siva). In other words, Tantric yoga is the yoga of potency, as Julius Evola indicates, of mutation and transmutation. Maya, thus, is the will of potency, potency itself, almost Nietzschean, "because man is something that must be overcome". The path is that of the Superman, that of the Siddha" [The Golden Cord. Esoteric Hitlerism].

LOVE

The Self was for Serrano the union of the two original principles of the total hyperborean man. The reunion of He with his she and also of He-she with his She-he. The union of the I and the unconscious. This union was the magical marriage, the hierosgamos, the initiation of Love, a state that had no relation to worldly and romantic love, but to the totalization of the original state of the Hyperborean gods. "The love of which so much is spoken and written in novels, in poetry, in newspapers,

the love of neighbor, the universal love of the Churches, love of humanity, has nothing to do at all with 'Love without love' (A-Mor, without-Death), which is a hard discipline, cold as ice, sharp as a sword. And which aspires to surpass the human condition in order to reach the Kingdom of the Immortals, the Ultima Thule" [NOS. The Book of Resurrection].

The union of the original egg transformed the I into a We, into us, never into an androgynous fused into one entity, but into a unity where the two individuations maintained their consciousness and face. It was the god HE-SHE and the goddess SHE-HE in a perpetual marriage, neither absorbing the other. Maintaining their consciousness of that relationship. "This marvelous hyperborean initiation comes from far away, from the Polar continent of the origins, where the magician women appeared, the Priestesses of Magical Love, Morgana, Allouine. Also the women who in the Legend of Gral gave health to the wounded warrior and to the Sick King. This Mystery comes to us from unfathomable distances (...) Total fusion is not good, losing oneself in the opposite, in the beloved, in an attempt to return to the Androgynous of the beginning. It goes against Individuation, against the immortality of the Person, against resurrection, which is differentiation, individuation of both, so that he and she find themselves separated and, in some other way, united forever. Resurrected ones>> [NOS. The book of resurrection].

For Serrano, the appearance of the "I", of the spirit of human consciousness, prevented him from reaching again that kind of original and somehow unconscious fusion of the hyperborean gods. The magical marriage returned the warrior to his hyperborean condition, but in a different way. The ego did not fuse with the hyperborean monad, but was conscious at all times of its individuation. The warrior reestablished to a certain extent the primordial and divine totality, however, he conserved his face as a mundane warrior, as a veteran of the

great war in the terrestrial hyperborea. "The A-Mor without love consists in a reincorporation of her in Him and of him in Her, what Jung conceived as reintegration of the Anima and the Animus, psychologizing a sacred Mystery. However, it does not mean a return to the androgynous beginnings, a recomposition of the Cosmic Egg that was split, because now a Face is being given to the soul, as the book explains. The Face of the Beloved and the Beloved, of the "she" of Him and the "he" of Her. ELELLA and ELLAEL have been recovered in a different way, with A-Mor, that is, without death, transfigured into Absolute Personality, total, reaching the Self. Separated and united forever in the separation of ELELLA and ELLAEL, in the immortality of a resurrection thus invented, thus created, of a non-existent A-Mor, but more real than all that exists. The A-Mor of ELELLA and ELLAEL" [NOS. The Book of Resurrection].

THE RESURRECTION OF THE HERO

For Serrano, the Way of the Ray, the "tantrism" of potency, the magical marriage of the initiation of LOVE was an awakening that placed the hero in front of the warrior archetypes. And it is that finally the transmutation of man into a hero had the objective of inserting the Vîra in the struggle against the Demiurge. The path of Esoteric Hitlerism sought the creation of Vîras, of heroes available for the Great Combat, a struggle that was played on earth, in the involvement in the things of the world. In Serrano the drama of the fall, of the creation of the Ego, of the semi-divine individual and his will of warrior power, more than a negative event, had been transformed into a tactical advantage. <<Meanwhile, on earth and only on earth, the God has given life to a Hero, with a self. Upon this Hero now weighs the immense burden of having to fight and triumph here, bringing to an end a very ancient Drama and a War that now enters to fulfill itself in Race and Destiny. In the Eternal Return"> [Manu. For the Man to Come].

The Vira did not seek to return to the tranquility of the First Hyperborea, but to his warrior essence; he needed the combat against the Demiurge and against himself. "That which once was the Divya, the God incarnated here and mingled, the Asen, the Divine Warrior, will never be again, for he will no longer recover Asgard, Paradesha, the Polar Hyperborea, the submerged Atlantis. As he once was, in the same way, with that pristine purity, the vîra, the blended Hero, will be no more, not even in the Wheel of Eternal Return, in the "Days and Nights of Brahma", in the Kalpas, Manvantaras and Yugas. Because the God was "contaminated" in an irreparable way. His purity, his first naivety, he has lost them forever in the mixture with the daughters of men, with the animal-man, in the incarnation. The bliss, the unconsciousness of himself, his luminous darkness, will never return. The only way left for the God-turned-Hero is to continue in the Combat, to never retreat, to insist, until he creates, in the "shipwreck of his own hope", the "thing contemplated", as Shelley said, his particular Paradise, his Other Asgard, his New Totality, by means of the A-Mor, creating a Conscious Immortality, outside of everything, in "something undreamed of, not even by the greatest utopians...">> [Manu. For the Man Who Will Come].

For Serrano, that real and mundane struggle translated into the incomprehension of many men not yet awakened to the heroic archetypes and the emergence of the Demiurge. The hero's path was expected to be complex in a world possessed by the archetypes of the Lord of Darkness, and also by the psychic complexities of the human being. "The hero will have to risk it all, his physical and spiritual death, his being torn apart, the torture, the betrayal, the ultimate solitude. And without ever letting go of the Sword, he must remain firm, unshakable, resisting the anguish and pain until the end, until the last test, until the last doubt, when he has believed that everything was in vain, that nothing has been true, that only his mind, his mental creations have led him to this fatal trance and to the

collapse of the Universe over his entire shattered being. If the Hero passes through this ordeal, if he succeeds in overcoming it, on the other side, in Wotan's Walhalla, his Walkiria, together with the Father of Heroes will reunite his scattered pieces, will resurrect his glorious flesh, now of Red Vraja, immortal, allowing him to depart towards a region where only his Walkiria will be able to follow him, because "she is his only companion and he will have no other, not even within that dream never sounded...". His Way has no name, it is the non-existent Way of the Green Ray. The impetus given to the Heroes in this Age comes with the Avatar of the Führer, Adolf Hitler. His life is the luminous present that is given to us, his superhuman courage, his steely will like the Sword of Siegfried, his faith in the Fire, which consumes him, his steadfastness even amidst the material and spiritual ruins that have accumulated treachery" [Adolf Hitler, the Last Avatar].

The problem of internal combat acquires emphasis since it raises the doubt of the necessity of struggle. That is why the great sign of heroic transformation would be the will to fight, unshakable faith, total decision. <<The Power of Odin (the Odal Rune) has been recovered in the Memory of that Blood, so that the Doubt, the vacillation between the opposing extremes has been overcome, reaching an artificial security, if one could say, but already indestructible, the Absolute Will, Shudibudishvabhava, and the possession of the Archetype (not the possession by an Archetype). It has been possible for the Hero to reopen that Window at the top of his skull, beyond the Sahasrara shakra; Sunya, the Void, the Black Sun, the Black Hollow. And redeem the Aion Saturn, liberate Prometheus by a work of Hercules. With the mantra Saham, which means: "I am Thou". And to go out to NOS, with the mantra Hamsa: "You are Me". The "robotic biology", demiurgic, has been defeated from within by the Hero, by the Vîra, by the Hitlerian Initiate, Nature has been transfigured by the Magical Idealism, in which Novalis and the ancient Germanic Minnesänger believed. The

S.S. Magician has allowed himself to be pierced by lightning, has had an explosive detonated over his head, without destroying himself, has been transmuted. The Hero has reopened that spiritual "gland", that Power, that Third Eye of the giant Polyphemus, which allowed him to go out and come in, to disintegrate and reintegrate, to live in several worlds at the same time, to be a Tulku, a Jivanmukti, a Boddhisattva, if he wishes, an Avatâra. To be like Rudolf Hess, with the Führer and in front of the Führer. Because he has fulfilled the Mission that He entrusted to him. The True Mission, the True Combat....

He has crossed the abyss on a rope which he himself held. This is the War of Esoteric Hitlerism"> [Manu. For the Man to Come].

It has already been said: Serrano's Esoteric Hitlerism was a path of heroic awakening that did not seek as its main objective the expansion of consciousness or immortality, but to create an awakening in the face of the need to present battle in the great cosmic struggle. The struggle and only the struggle finally transformed man into a hero. The reward was to belong to the Wild Hunt, the hyperborean battalion that would give the final battle. "You must fight to destroy the hypnosis that has paralyzed men and women of our same physical and spiritual race, facilitated by the white treachery of the neutral angels. (....) Abandon everything, abandon everything, abandon everything, abandon everything, abandon everything!) Abandon everything, young heroes, awaken in yourselves the sacred fire, remain ready to resist prison, torture and death, falling down, rising up, until you reach the gates of the City where the Führer awaits you, to be incorporated in his last Battalion, in his Wildes Heer, in his Wild Hunt!"> [Adolf Hitler, the Last Avatar].

THE LAST AVATÂRA

The hero's unique possibility of being confronted with himself, with his own nature, an instance that is also the repository of the becoming of the world, that is to say, with the archetypal tensions that dwell within him and outside of him, these potential forces are placed under his command, in harmony, or if you want in Jungian terms, "synchronistically", then it happens that the hero comes to awaken to the reality of a totality as a result of this struggle within himself, foreseeing that it is the mystery of the Avatâra that appears to the eyes of the initiated warrior.

During the 1930s, and especially towards the end of that period, C.G. Jung made several interventions, either in interviews or writings, in which he noted the character embodied in Adolf Hitler's personality. Without abandoning the psychological aspects and broadening the scope of his own descriptions, Professor Jung pointed out that Hitler was possessed by a divinity, a sort of "spiritual vessel", at the mercy of a myth. The leader of Germany was subject to the designs of Wotan, the ancient Norse god, the archetype of the storm, the spirit of the Germanic and even Indo-European race: archetype of the Aryan collective unconscious. In such instances, for Jung, Hitler was not a human, but a collectivity.

Although Serrano repeatedly emphasized those observations, for him Jung's statements were not sufficient, or, rather, they did not express the ultimate reality, for in truth the Germanic Führer had not been dominated or possessed by any archetype, rather he had passed beyond the archetype by reaching the "Self", by totalizing himself. Nevertheless, something else remained. For the writer, Adolf Hitler - the individual - would have placed himself on the plane of exceptionality to become the vehicle of an Avatâra.

While this is difficult to understand for those unfamiliar with the world of the symbolic, it should be noted that in the worldview of Hinduism an Avatâra is the very incarnation of the god Vishnu. In this sense and drawing a certain parallel, the author at times considered Hitler himself as the incarnation of a god - Wotan, not his possession. In fact, the person of Austrian origin, known as Adolf Hitler, even in his capacity as an absolute man, would often have resisted the possession of the archetype.

In short, for Miguel Serrano the Avatâra was a hyperborean god with the will of self-consciousness. This god burst into the earth establishing his combat to close an epoch, to present a decisive battle. For this purpose he incarnated by acquiring a self, or multiple selves. The latter was possible through the emanation of the archetypes of the god. Thus the archetype possessed several individuals at once, transferring to him his function of village chief and tribal warrior. "Perhaps it would be possible to better capture this, the legend of the recurrent incarnation of the Archetype, its Eternal Return - as Mircea Eliade would say - with the recent events of its last and decisive appearance in our world, at the dramatic end of the Iron Age, of the Kaliyuga, and at the gates of the Götterdammerung, or "Twilight of the Gods", when, in addition, an Avatâra will incarnate, making possible the self-consciousness of the Archetype, in one point, in one single point and forever. This will put an end to time and to the triumph of the Idea and the Logos. The incarnation of the Archetype is not fulfilled in a single individual, but is prefigured in several at the same time, within time, in a certain time, with a universal characteristic. And so it is that in the case of the Guide and of the Fascist-Nazist Revolution, it appears at first hesitantly in political and historical personages, such as Oliveira Salazar and Mussolini, to proliferate with all the others, before and after Hitler, central nucleus of the Incarnation, of the Legend and Myth of the Archetype, being able even to have been - as he believes - the incarnation of the

Last Avatâra, which makes him conscious of Himself. And it is thus that a whole Universe, a Galaxy has been "constellated". The Archetype is archetypal. That is to say, its expression here is so, repeating itself, without any variation -without imagination, we will say from the centuries of the centuries-. Whether in Wotan, in Krishna, in Kristos or in Hitler. It could have been (if not) also in Jorge González von Marées, since all the ingredients had been "represented", as if on the reverse side of a mirror. But what is the end of all this, and where does the penetration, the explosion in the earth, of that Ray of Ice, of that Unchanging Light, of those Fixed Numbers, always the same, like an open eye with square pupils, lead to? We do not know. We would like to believe that it is directed rather to propitiate the triumph of a single "I" in the Eternal Combat against the Demiurge, to reach the Immortality of the Absolute Self, conscious of Itself, until possibly illuminating the darkness of its "It". And he will say to the dead, to the dead heroes: "It does not matter, comrades, because in the New Dawn you will be with me seated at the right hand of me HE". For, the Archetype is one and indivisible and with one (an "I") that reaches to face it, to incarnate it with supreme heroism and justice, fulfilling to the end its Myth, realizing its Mystery, it will be enough to save them all, rescuing and giving meaning to the sacrifice of the heroes (remaking and immortalizing in the Walhalla their shattered bodies). This is the Mystery of the Archetypal and Esoteric Kristianism, and it is also the Mystery of the Esoteric Hitlerism, where the Eternal Archetype is represented again (at the end of the world), to fulfill its Myth and its immortal Legend. And we will have been saved! We will have triumphed!">> [Memoirs of He and I. Volume II. Adolf Hitler and the Great War].

In the saga of Serrano's Esoteric Hitlerism, because the hyperborean god, the archetype, was so great, it had to be fragmented, possessing several individuals at the same time. They all listened to the same voice, they were part of an

archetypal "family". But only one was the most appropriate, an individual with the capacities to fully understand the call of the god. Serrano argued that this was the case with the individual Adolf Hitler, who did not allow himself to be possessed by the archetype, but allowed it to cohabit, maintaining his I, his individual personality, listening, "conversing" with the God. Thus Hitler's He and I became one, achieved union without fusion. Hitler was the god and at the same time he was the Führer. And the god was Hitler and at the same time remained a deity. <<When that tremendous Energy, that God, that Archetype, comes down to earth, it does not come as a self, but as WE. It does not incarnate in one, but in several, engaging a people, a world, sweeping it away, mesmerizing it, rapturing it. However, only in one person does he find his most appropriate instrument, because he has prepared his body, his mind, his soul and spirit, all his vehicles to receive him. So the person disappears, without disappearing, to receive the God, the Archetype, to be used by Him. Thus it is necessary for me to die so that He may live. This is mystical, initiatory death" [Adolf Hitler, the Last Avatar].

Hitler-Avatara was the last god of the Age. The Archetype came to close an epoch by choosing for that purpose a young Austrian. Such an event would have happened during Hitler's years in Linz, according to Serrano. After years of internal struggles Hitler had managed not to be possessed by the Archetype, he would have passed the test that many had failed. "He will have succeeded in passing through the Archetype without being devoured or annihilating his self. (...) And the impersonality of the Archetype has been altered, for its Myth and its Legend have acquired a Face, that of Adolf Hitler, ceasing to be collective. They have been individuated, becoming for more than a thousand Years belonging to Hitlerism, to the Passion and Drama of the Last Avatar, who, by passing like lightning through this world, incarnating himself in Adolf Hitler, for such a brief time, succeeded in

personalizing them. Not all are capable of successfully attaining to the ultimate tests. Loyalty to the Self, the Divine origin. They are overcome by fear, or else they become mystics and saints, wishing to forget, to cease to be, to merge into the Monad, into the One, to rest. They will be devoured by the Demiurge" [Manu. By the Man to Come].

We will have to return to the same point to emphasize the emphasis imposed by Miguel Serrano: the Archetype incarnated in a man conscious of his mission, has been a god, the Avatâra who came to close an era, already exhausted by gods that were dying, and who will return to look for the faithful who remained fighting, those who gave themselves to the struggle, and who still scattered throughout the world are still immersed in it. For this reason, the author himself warned many times that the struggle was real, political if you will. And if that struggle was also an inner struggle, it was not a mystical asceticism. The Hitlerist message was not a new religion, but the renewal of the heroic myth, perhaps the foundation of a new cultural stage. "The Avatar has come to help those who are still fighting, in the moment of greatest need, when all seemed lost. And He will return. But He did not come to preach a new religion, but to show the way out for the Hero, to confirm to him that he is divine in his origin, that he was a God, that his blood and his race were pure and that he must cleanse and purify them in order to be able to go out through the Narrow Window"> [The Resurrection of the Hero].

The incarnation of the Archetype, of the Avatâra, the last of this epoch had come to show the way of heroic transformation. With this in mind, one of his most dramatic postulates became clear: Hitler had to lose the war for the myth of Hitlerism to emerge. For Serrano, the greatest inner struggle of the individual called Adolf Hitler was to understand that this god wanted to lose the war. The individual, the Führer, longed for the conquest of territories and wealth for his race and did

everything possible to achieve it. But once the god became present, his voice and will changed, events aspired to monumentality and tensions rose and became impossible to resist. "Hitler wins the war, but he wins it by losing. Because let us imagine that Hitler had won the war, invaded Russia, conquered Russia, transformed it into an immense material empire, with all the imperfections of the human being. It would have been transformed again in ambitions, in differences, in a new world empire, with all the imperfections of a terrestrial empire. By losing it materially it becomes possible for people like us to continue in the combat, because the material war was lost but the ideal remained. Because the fact that there is the possibility of keeping an ideal alive there is always the possibility of realizing it here and elsewhere. And in the instant that the attack on Russia begins, he knows that he is not going to win because he has an enormous power against him and in spite of everything he almost wins it. It would have been a disaster. Because behind him there were Christian Falangists, Jesuits, French, South Americans, Slavs, how was he going to transform the world>>> [Unpublished interview, Valparaíso, June 2000].

MANU. THE MAN TO COME

Serrano maintained that the Avatâra was a god whose main purpose was to close a cycle, an Era in the Great War against the Demiurge, who came to the aid of his racial clan, and yet, after all the events, an unthought-of substratum would emerge from the ruins of the world. It was the root man, Manu, the foundation of a new man, the archetype of a new Age. "The Last Avatar is a divinity, or rather, a Liberated One, a Boddhisattva, who has come to close a Cycle and will return at the limit of the Twilight of the Gods (in the "Last Judgment") to rescue his most faithful warriors, a very few. And the Führer is the Guide of a people in supreme need and misfortune, of a race in danger of extinction. A great Warrior Chief, the

depositary of tradition, of the Spirit of a community of blood. But Manu is a Divinity that returns to reinitiate a new Cycle of Manifestation, to incarnate again in man. He comes as Lawgiver and Father of a Root-Race. And he is a man, a Divinity made man; he is the man who returns, "who will come" after the catastrophe, after the Twilight of the Gods and the Heroes, in the Eternal Return. The Avâtara has closed a Cycle, a Great Cycle, in this case; Manu comes to open a new Manvantara." [Manu. For the Man to Come].

The term "Manu" within Hinduism corresponds to the description of a root God, a divine founder, it could be said that it is the archetype of the Man who represents a lineage, a new man, the impulse, a certain leitmotif that will guide that lineage, and that Miguel Serrano identified in the Nordic language with the rune of origin, the so-called "Ur" rune. Manu is the "Man Who Will Come". It represents the Wild Hunt, the Wildes Heer, the reason for which the ideal of combat is sustained and the fire of destiny is preserved.

Serrano anticipates that this Manu will come "from beneath the waters", as if this were in tune with the representation of the Age of Aquarius, although he remained cautious in pointing out the archetypal symbolism of this Age beyond the link to the face of the National Socialist epic. However, a clue is provided by certain engravings included in his book "Manú. For the Man to Come".

In the Age of Pisces the celestial vault held the constellation Pisces at its zenith. Just below, on a north-south axis, was the constellation Virgo. Making a horizontal line perpendicular to the previous one, in the middle of the Pisces-Virgo axis, were the constellations Sagittarius and Gemini. This celestial cross formed the scene of the crucifixion, the great narrative archetype for the two thousand year duration of the cosmological Age of Pisces. In this Age the Pisces-Fish was

the symbol of Christ. Virgo represented the Virgin at the foot of the Cross. Sagittarius, the centaur armed with a spear, as the centurion Longinus who wounds the side of Christ. And Gemini, the twins, like the two thieves, one on each side of Christ on Golgotha. This biblical image of the crucifixion, widely known in the western world, would have resorted to hyperborean archetypes, Pisces being the god Baldur, the Norse god son of Wotan.

In the Age of Aquarius the cross of the sky will rotate producing a vertical axis formed by Aquarius-Leo and a horizontal one by means of Taurus-Scorpio. How were these new astrological archetypes inserted with the Nazi epic? What mythological configuration could be configured with these new symbols? These questions were not answered by the Chilean writer. However, they would have to be irremediably drawn from the events involved in the Nazi epic and the conflagration of the Second World War. There, hidden in heroic legends and deeds of valor, the new archetypal dispensation of the hyperborean heroic cycle should appear.

THE BLOOD OF HEROES REACHES CLOSER TO THE GODS THAN THE PRAYERS OF THE SAINTS

According to the Germanic mythology, Wotan, through the runes, would have obtained the knowledge that allowed him to anticipate the proximity of the Twilight of the Gods (Ragnarök), a vital event in which the Nordic gods would perish in the great battle against the forces of chaos. In the face of the inevitable, Wotan would choose the best warriors killed in battle to gather them in his abode, Walhalla. There, each day, these warriors would face each other until the victory of the mightiest among the warriors, only to be resurrected the next day to repeat the combat again. This would be the way in which Wotan's warriors would prepare for the final battle.

Thus, in Esoteric Hitlerism it will be possible to note that at the apex of events the incarnation of Wotan, the Avatâra-Hitler, was doing just such work, selecting his Wild Hunt, his Last Battalion, the warrior elite of the Nordic world. It is at this point that Hitlerism shows itself most clearly as a renewal of the Norse mythological cycle. With the myth of the Avatara assuming the functions of Wotan, the whole initiation of the A-mor and the search for the astral body are somehow set aside to give way as the center of gravity of Esoteric Hitlerism to the path of heroic transformation. In synthesis, for Serrano it was the fight to death the most certain way in which the warrior consummated his destiny. "<Then Hitler when he starts the attack on Russia decides to prepare his departure with the best people he had of the Aryan race to Antarctica and at the same time he has allowed them to go out to other worlds. He leaves with the elite that he had achieved, with an elite of an elite, that already has superior powers that have allowed him simultaneously to acquire a different, superior science. They no longer have

any interest in returning here. They have regained the way the Hyperboreans came here. But they are not going to intervene to avoid the catastrophe, the world is going towards the Ragnarök, towards the Apocalypse and there they will appear, as the myths, the legends, the archetypes say that they will come to judge, as Christianity says that it takes it from Kalki, from Wotan, from Vishnu" [Unpublished interview. Valparaíso, June 2000].

In the opinion of the Chilean writer, the men who maintained the struggle were working in the most important way for the Esoteric Hitlerism, that is to say, maintaining contact with Hitler and the Hitlerists who were already part of the last battalion. Thereby the struggle was endorsed as the most genuine form of Hyperborean morality and therefore the most direct form of communication with the gods, now renewed with the face of Hitlerism. "Well, what is the role of those of us who are left here? To continue in combat because they need us, even if they don't intervene. We are fighting to maintain those contacts, because the Hitlerists who are here in combat have to maintain contacts with those who left. And to achieve that we have to transform man into an elite, but combat is not going to meditate on the summits of the Himalayas or Aconcagua or Melimoyu, no. Combat has to continue physically. Because the combat has to continue physically (...) Just as Jehovah needs ritual sacrifices, ours need the sacrifice of idealism to obtain the strength to continue and not to lose contact with us and to arrive here to change the world at the moment after the catastrophe. They need us in combat" [Unpublished interview, Valparaíso, June 2000].

DON MIGUEL

I had the great fortune of knowing Don Miguel and I was able to witness how in the last stage of his life he concentrated all his efforts in the defense of what he called the "Magic Chile",

the last bastion for the protection of the world against the globalitarian power. In this sense, his work became a "telluric nationalism" oriented to the concrete defense of the Southern Cone, whose base was the sacred Mount Melimoyu, a true archetype embodied in nature. <<The inhabitants of this land called themselves Mapuche, which means man of the earth. (How else could they have called themselves? Inhabitants of the land of Chilli. Enough. For so strong is the mark of the landscape of this mystical land, that man can only be a "man of the land". I am also a Mapuche, in this profound sense, and I have returned here, to my land, because to no other I belong and in no other I can get used to live. Only here does my total biology, spiritual and physical, open up and let loose, only in this landscape, which is mine, because here my bones, my blood, my lymph were formed, with the substance of these leaves, of these trees, with the water of these rivers and the radiation of their minerals. And the light, the divine light, enveloped me and penetrated my soul. Nothing could be more painful for a Chilean, for a "Mapuche", than to be prevented from living in Chilli Mapu, to be expelled from his country" [Adolf Hitler, the Last Avatar].

For Don Miguel the Graal had moved to the South Pole, hence the importance of inhabiting Patagonia. The West, Europe and the developed world, on the other hand, were lost. The last bastion against the demiurge was in polar America. "Would that these words could serve to open the eyes of responsible patriots, of the nationalists of the peoples of Chile and Argentina. These nations are two sacred columns extending on both sides of the spiritual and grandiose barrier formed by the giants of the Andes, all the way to the Pole. They should never separate, fighting together to fulfill a destiny also sacred (...) Because only the strong peoples, only the strong, armed to the teeth, will survive in this law of the jungle that called "globalism" has managed to impose on the planet; and the "North American gendarme", with its super imperialism,

approving the plagiarism, the international kidnapping. Only the strong and brave men, ready to fight to defend what belongs to them to the death, what belongs to them, will last! A small people, at war with a giant, has only one way forward: to fight head on, come what may, to the death. To fight and die, like the heroes of Iquique and La Concepción (...) In the name of the heroes who died for the ideals of the Homeland, Soil, Land and Blood, we swear to fight to the death to defend the magical and sacred land of Chile, never to surrender the Sacred Mountain of Melimoyu to the voracity of the foreigner. Never! Never! Because in those regions are the City of the Caesars and the spiritual treasure of the Inkas...!" [The Surrender of Magical Patagonia].

THE OTHER POLE

The southern Americans had to return to being "men of the land", connect with the landscape and embody the old archetypes. Hence the recognition he gave to the aboriginal peoples who preserved their traditions. They had remained "men of the earth" (mapu-che), precisely of this magical land, and knew about the archetypal dispensations and cosmological Eras.

The last chapter of the great saga of the hyperborean gods sung by Don Miguel was now played at the South Pole. Here, the Nordic archetypes would meet the American ones. Wotan and Quetzalcoatl, Venus and Oiyehue-Yepun would discover their hyperborean heritage. Thus Chile, the southern cone and also America became part of the great Indo-European mythological cycle, reaching a universal projection.

The beginnings of this mythical story had unfolded in the arctic antipodes. But the poles had reversed so that Hyperborea was now at the other extreme. The Germanic myth had had its last great drama in Central Europe, but its survivors were now in

other southern confines. For Don Miguel the new Era, the new combats of the Great Cosmic War, were moving to the Antarctic regions, and perhaps beyond.

<<Neither by sea nor by land will we Mapuches find what we seek, because this land of ours and this sea of ours are showing us a way that is not from here, that we can never find here, but there, far beyond, in the City of the Caesars of the legend, in the mountains, under the sea, in the Morning Star, Oiyehue, in the Evening Star, Yepun, in Penon Choique, the Southern Cross, which points to the Farthest South, the Oasis of Antarctica, that's where I went, because Someone was calling me in the ice... And that was the continuation of my pilgrimage towards the Hyperborea of the South Pole. I had prepared myself for it with an ancient initiation, the only one that will allow us to survive in the search for the hidden entrances to the Sacred Cities. For, as we have said, the dangers of this land are not physical, but moral. The beauty of the landscape destroys, annihilates in its intensity. There is no race or people that can resist it in the succession of generations, if one has not prepared oneself in the spirit, if one has not recovered the ancient magic, if one is not capable of bringing out the giants from within the rock of the Andes. If one is not an aryo, a re-born (...) For the Hyperboreans of the South Pole, Venus-Oiyehue is an extra-celestial sign. It is the Star of the Warrior Initiation, the Domna for which the Warriors of Wotan give their lives, it is the Walkiria that awaits them beyond death, to give them the Cup with the Liquor of Immortality, if they have been faithful to her until death. It is the Walhalla"> [Adolf Hitler, the Last Avatar].

Miguel Serrano's Esoteric Hitlerism can be puzzling and even shocking because of the use of a Nazi context to narrate the archetypal myth and legend. However, in the contents of this modern saga are found the ancient spiritual problems that have afflicted man. The lost paradise, the forgetfulness of the Self, the problem of dualism and especially the nostalgia for a heroic

ethos and pathos buried so many centuries ago by bourgeois mercantile ethics, are all themes present in this highly philosophical song. Moreover, in this mythologem we find a proposal for a Chilean and American identity - an alternative to that developed during the 19th and 20th centuries. A cosmic identity, if you will, that inserts our people in a fabulous story. Chile, as mythological territory and the inhabitants of the southern pole as protagonists of a universal destiny.

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